

IMPROVEMENT ERA.

Organ of Young Men's Mutual Improvement Associations.

PUBLISHED BY THE GENERAL BOARD.

JOSEPH F. SMITH, }
EDWARD H. ANDERSON } Editors.

Heber J. GRANT, }
THOMAS HULL, } Business
Managers.

Entered at the Post Office, Salt Lake City, Utah, as Second-Class Matter.

JUNE, 1905.

TABLE OF CONTENTS.

Miss Emma Lucy Gates		<i>Frontispiece</i>
President Brigham Young.—Anecdotes.....	<i>Susa Young Gates</i>	561
Learn—A Poem	<i>Grace Ingles Frost</i>	566
A Day in June	<i>Nephi Anderson</i>	567
Career of a Utah Song Bird.....	<i>Horace G. Whitney</i>	569
Man and Tools.....		575
Thine Forever—A Poem.....	<i>Prof. J. H. Paul</i>	576
Heaven vs. Nirvana. II.....	<i>Prof. N. L. Nelson</i>	579
Sayings of Franklin.....		599
Changes in Belief.....	<i>M. P. Crosby</i>	600
Song of Cheer—A Poem		602
Necessity of Prayer.....	<i>Sandford W. Hedges</i>	603
Topics of Moment. — European Complications— The Czar's Easter Ukase.....		613
Let Light Descend—A Poem.....	<i>Ruth May Fox</i>	618
Editor's Table—Authority Giveth Enduring Power.	<i>Prest. Joseph F. Smith</i>	620
A Remarkable Experience.....		623
"Mormon" Music and Literature in Japan.....	<i>Horace S. Ensign</i>	625
A Young Lady's Reply to Missionaries—Ap- preciation—Questions and Answers—Defends the Truth.....	<i>Frank H. Snow</i>	629
A Worthy Motto—Notice		630
Notes		630
In Lighter Mood.....		631
Our Work — Annual M. I. A. Conference — How to Secure Prompt and Regular Attendance.....		633
Events of the Month	<i>Joseph F. Smith, Jr.</i>	635

SALT LAKE CITY:

214 AND 215 TEMPLETON BUILDING.

Published Monthly.

\$2.00 Per Annum.

**KEEP MONEY AT HOME
BY INSURING IN THE**

**HOME
FIRE OF
UTAH**

Don't carry your own risk.

HEBER J. GRANT & CO.,
GENERAL AGENTS.

10-26 South Main Street, Salt Lake City.

Telephone 351.

Jos. Wm. Taylor,

UTAH'S LEADING UNDERTAKER
AND LICENSED EMBALMER.

Fine Funeral Chapel, Private Parlor, Show Rooms and Morgue.

OFFICE OPEN DAY AND NIGHT.

21, 23, 25 South West Temple St.

SALT LAKE CITY, UTAH.

ORLAN CLYDE CULLEN,

COUNSELOR-AT-LAW.

U. S. Supreme Court, Registered Attorney
U. S. Patent Office, United States and Foreign Patents, Caveats, Trade Marks and Copyrights.

No. 700 7th Street, N. W.

Opp. U. S. Patent Office WASHINGTON, D.C.

John G. McClain, Prest. Theo. T. Burton, Sec.
W. J. Burton, Treas.

BURTON COAL & LUMBER CO.

All kinds of

GOAL.
LUMBER Of all kinds.

Wholesale and Retail. Lumber in car lots a specialty.

Office, 60 W. Second South St. Yards, Cor. Fifth South and Third West St.
Telephone 808.

THE STATE BANK OF UTAH

Accounts Solicited.
Correspondence Invited.

OFFICERS AND DIRECTORS.

Joseph F. Smith, President.

Wm. B. Preston, Vice-President.

Charles S. Burton, Cashier.

Henry T. McEwan, Ass't Cashier.

Heber J. Grant,

A. W. Carlson,

Byron Groo,

Jos. D. Murdock,

Heber M. Wells,

Isaac Barton.

**YOU ARE DELUDING YOURSELF
WHEN YOU SAY,**



*"A Telephone
would be of
no use to me
at the house."*

TRY IT AND SEE.

Ask any of your many
friends who have it.



**ONE DOLLAR PER MONTH IS
TOO CHEAP TO REQUIRE
ARGUMENT.**

(When writing to Advertisers, please mention the Era.)

SALT AIR

Pavilion entirely enclosed, both upper and lower floors, with glass. Largest and finest hard wood dance floor in the United States. New restaurant just completed. Any thing you want to eat at popular prices, no need carrying lunches.

We are now booking dates and will be pleased to hear from the various Associations as soon as possible.

Season of 1905 opens May 30th, Decoration Day.

J. E. LANGFORD, Lessee.

MISSIONARIES

should write to
or call on the

SALT LAKE KNITTING WORKS

for their

HOSIERY, UNDERWEAR AND "GARMENTS"

before leaving for
their fields of labor.

We have a full line of

WHITE SHIRTS, HOSIERY, NECKWEAR

Our Specialty is KNITTED "GARMENTS."

We have them in Cotton from \$1.00 up
and in Wool from \$1.75 up.

ORDER BY MAIL FROM U.S.

When ordering "Garments" send your
height, weight, chest measure and length of
sleeve to

Salt Lake Knitting Works,

SALT LAKE CITY, UTAH.

JOSEPH R. SMITH, Mgr.

DIRECTORS:

Joseph F. Smith, President.
Rudger Clawson, Vice-President.
Thomas Hull,
Joseph Nelson,
Alvin F. Smith.

People You Like to Meet

Are found on the through trains of the
Santa Fe Route. First-class travel is at-
tracted to first-class roads. The Santa Fe
Route is a first-class road.

It is one of the three **LARGEST RAIL-
WAY SYSTEMS** in the world. Present
mileage, 7,734 miles.

It extends from Lake Michigan to the
Pacific Ocean and Gulf of Mexico, reach-
ing **WITH ITS OWN RAILS** Chicago,
Kansas City, Denver, Fort Worth, Galves-
ton, El Paso, Los Angeles, and San Fran-
cisco.

It runs the finest and fastest trans-con-
tinental train, the **CALIFORNIA LIMITED**.
Its **MEAL SERVICE**, managed by Mr.
Fred Harvey, is the best in the world.

Its **TRACK** is rock-ballasted and laid
throughout with heavy steel rails.

On such a road as this, **LONG DIS-
TANCE RECORDS** are frequently shat-
tered, the latest feat being that of the
"Peacock Special," Los Angeles to Chi-
cago, 2,265 miles in less than 58 hours.

Every comfort and luxury desired by
modern travelers.

May we sell you a ticket over the Santa
Fe?

W. J. BLACK, G. P. A., A. T. & S. F. RY.

TOPEKA, KANSAS.

(When writing to Advertisers, please mention the Era.)

THE PRESTIGE OF AN OLD NAME

sometimes causes imitation.

THERE is only one Taylor-Romney-Armstrong-Co., organized in 1869, and still doing business under the same name. Be sure you get the name right.

No need to tell you that we sell lumber of all kinds and everything else that is usually sold by a first-class yard.

We also do custom mill work—yes, lots of it. Other dealers who send us their mill work tell us they do so because the work is done better than elsewhere. No doubt that is the reason. Suppose you try it.

TAYLOR-ROMNEY-ARMSTRONG-CO.,

South Temple and Second West.

SAVE YOUR MONEY, AND WHEN YOU GET A DOLLAR DEPOSIT IT WITH

ZION'S SAVINGS BANK & TRUST COMPANY.



4 Per Cent Interest Paid
on \$1. to \$5,000.



OFFICERS.


Joseph F. Smith, President
Anthon H. Lund, Vice-President
George M. Cannon, Cashier
Lewis M. Cannon, Asst. Cashier

DIRECTORS

Joseph F. Smith
Anthon H. Lund
John R. Winder
T. G. Webber
James Jack
John T. Caine
Angus M. Cannon
Francis M. Lyman
George Reynolds
L. John Nuttall
Angus J. Cannon
A. O. Woodruff
Hyrum M. Smith

NO. 1 MAIN STREET. SALT LAKE CITY, - UTAH

(When writing to Advertisers, please mention the Era.)



Digitized by the Internet Archive
in 2011 with funding from
Corporation of the Presiding Bishop, The Church of Jesus Christ of Latter-day Saints



MISS EMMA LUCY GATES AT SEVENTEEN.

From a photograph taken just prior to her departure for Germany.

See Sketch, page 569

IMPROVEMENT ERA.

VOL. VIII.

JUNE, 1905.

No. 8.

PRESIDENT BRIGHAM YOUNG.

ANECDOTES OF THE GREAT PIONEER AND LEADER.

BY SUSAN YOUNG GATES.

The true character of any man is revealed as quickly through an anecdote as through pages of description. If Boswell had not written the thousand-and-one incidents and repartee of the famous old, lumbering Dr. Johnson, we should still be measurably ignorant of that grand old, pock-marked, witty, stupendous genius.

Dr. Johnson called, (so Boswell tells us, in one of these delightful anecdotes) according to appointment, at the house of a nobleman to dine with his lordship. The powdered and bewigged footman who answered the bell looked at the great, awkward figure before him, with its seedy coat, unclean linen, and the coarse, bloated face above it all, then said contemptuously,

"The place of admittance for your kind is at the back door."

"Ah, but," answered the visitor, "I came as the guest of his lordship."

Another scornful look, and the flunky replied,

"My master expects Dr. Johnson."

"Yes," answered the imperturbable old genius, "I'm Johnson."

"What" cried the servant. "You? The famous Dr. Johnson? Why you don't look as if you could say Boo, to a goose."

"Boo!" sung out Johnson, in his deep, bass voice.

"Come right in, Doctor," answered the non-plussed servitor, "his lordship is in the drawing-room."

While the deepest currents of human life may not thus be discovered, certainly these bubbles on the stream show with sufficient accuracy the sweep and swirl of the currents and whirlpools below.

Perhaps no trait of Brigham Young's character was more marked than his love and tender care for the helpless. Poverty—and health—did not appeal to him very much. But childhood, helpless old age, sickness or weakness, all these brought out the best that was in him.

"Provide work," was his cry. "The giving of alms raises a generation of paupers." This was his thought. "Let the aged, even, do something for what they receive, that they may not lose their independence."

On one cold, rainy day, a child came to his office with a message for the President's private secretary.

The child's feet were soaking wet. The President saw her, and noticed at once her condition.

With a gentle word, to reassure the little one, he set her on a chair, near the blazing grate, and drew off, with tender care, the wet shoes and stockings. The stockings were shaken and hung carefully to dry, and the shoes placed at the exact nearness to the fire to dry without burning or undue stiffening. Then the little feet were rubbed warm and dry with his own pocket-handkerchief, while he talked cheerfully and simply to the amazed child. After a while, he rubbed and softened the shoes, drew on both stockings and shoes, and sent the happy child home with a peppermint drop to add to her afternoon's enjoyment.

He had a most peculiar way of amusing babies; he would take them on one knee, and then commence a sort of "Too-roo-loo-rool, lool-or-loo," which was a sure antidote for weeping babies. The unusual noise, not loud, nor harsh, but withal musical, yet very peculiar, would dry up any incipient torrent on a baby's cheek, and

leave the infant in a vague wonder as to where itself and the world "were at."

Only once did I see my father whip a child: and that was at prayer time.

A lovely, rosy, blue-eyed, romping baby of two years, father's youngest child born in the Lion House, was as full of frolic and noise, naturally, at prayer-time as at any other time of the day. Father had requested the child's mother to keep the baby quiet during the prayer itself. This rule was fairly well observed. But the tiny tyrant knew her own power, and her mother's weakness. So, occasionally, she would wiggle out of the restraining arms, as the mother kneeled at her chair, and go laughing and dancing across the long prayer-room.

One awful night, baby May again broke from her mother's care, in the midst of the solemn, heartfelt prayer, and ran mockingly straight for her father's bowed form.

Suddenly the prayer was stilled, no one moved, nor scarcely breathed; but those who were hardy enough to look around, saw father quietly arise, pick up the child, spank it heartily, place it quietly on the mother's chair, then, going back to his own place, he resumed his prayer; just where he had left off. That child never again disturbed a prayer.

Seeing one of his daughters trying to make an obstinate child mind, he said,

"Never ask a child to do a thing you are sure it won't do."

At one time, a feast was provided for President Young and those with him who were attending a conference in a distant stake. The sharp eyes of the President noted the ones who were seated at his own table, and at the other tables, as well as those who had no place at all.

The conference and the feast were both held in an old-fashioned bowery.

At the close of the afternoon service, he asked the people if they would come to a meeting on the morrow, and if they would provide another feast, if he would stay over.

A glad consent was given.

The next day, at noon, the feast was again spread. After

everything was ready, the president drew near his former table, to which he was led by the mistress of the feast.

"I wish you to entertain my friends today," he said.

So saying, he stepped away to the outer edges of the bowery, where were gathered the poor, the aged, the halt and blind. Inviting all of these, he led the way to his own table where he seated these astonished guests with gracious courtesy. No reference was made to what he had done, but he entertained them all with delightful grace, and left his lesson to sink deep into the hearts of those who had prepared the feast.

He knew everybody; it was a mystery to me for years how he could retain a mass of seemingly unrelated facts, as pertained to individuals everywhere. But his secret was simple; the moment he saw a new face, he either called the stranger to him, or enquired about him. The name of the stranger was the least part of the desired information; where did he come from, where was he born, who were his parents and grandparents? Any relation in the valley? What was the stranger's occupation, habits and ambitions? All this formed many connecting links with which to fasten on memory's chain the individual and his history.

Surely everyone remembers his first encounter with that wittiest of Utah's sons, Scipio A. Kenner.

After the usual fire of questions, he put the last, a stumper, to the poor young fellow who remembered his early baptism, but subsequent wanderings from the church.

"Are you a 'Mormon?'" asked the President of the nervous, nonplused youth before him, who had come a-courting one the President's pretty daughters. "Are you a 'Mormon?'"

"Slightly," answered the curly-headed boy. And the big grain of truth in the small answer tickled the President mightily. It amused him for years. He always called the lad "Scipio Sinner" after that.

Brigham Young was a small eater, and would fain have lived much simpler than his loving family and friends would permit him to do.

He often said he was raised on johnny cake, baked potatoes and buttermilk. And no feast could so please him as these three simple articles.

But like many other Yankees, he had an appetite for cream.

"I am very fond of skimmed milk," he would say, "but please give me the skimmings."

Often when an elaborate *menu* was spread for him, he would say quietly,

"Sister, can you give me a bowl of bread and milk—with a little skimmings?"

In 1868, he began his reform movement to induce the people to observe the Word of Wisdom more closely. At this time, too, he taught the people to cease eating pork. He announced this as a revelation, and he strictly lived up to it himself.

In traveling around, he would sometimes espy a plate of doughnuts on the table, a dainty of which he was very fond.

Then would surely follow the question, "Sister, what were your doughnuts fried in?"

If the answer was, "lard," he said nothing more. But if the lady replied,

"Well, sir, I fried them in suet or drippings," he would say jubilantly, "Pass the doughnuts."

I have yet to hear from man or woman who had the last or best word with Brigham Young. Some tried it, and even now recall, with more or less gusto, their own brightness or impertinence, as the case may be. But if such would tell the whole story, the truth of what has just been stated would be apparent.

A three days' conference was held, at one time, in a northern stake. A certain good brother, who formed one of the President's party from Salt Lake City, was a long-winded and very prosy speaker. But like some others, he was very fond of preaching. And during the long meetings he had not once been asked to speak.

The afternoon of the last session had arrived, and this brother was smarting with indignation at his supposed neglect.

After the opening hymn, President Young turned to this brother, and said,

"Brother So-and-so, will you open the meeting with prayer?"

The President composed himself, and the brother began; but the brother did not stop. Quarter of an hour, half an hour, and still another quarter of an hour, dragged along, and the brother

was still praying. He was putting his long pent-up sermon into a series of thanks to the Lord.

Finally he closed, and sat down.

Gravely the President turned to the choir, behind him, and announced in his resounding voice,

"Choir, please sing, and we'll dismiss."

The writer has been commissioned by the Young family to prepare, at some future time, a life of Brigham Young; and for this purpose desires to gather as many incidents and anecdotes of him as possible. Will those who have such material, kindly write the same down and send it to Mrs Susa Young Gates?

672 N. 1st W. St., Salt Lake City, Utah.

LEARN.

(For the Improvement Era.)

Learn to live in the present
Or future, not in the past;
Moping over the shadows,
Will make them forever last.

Learn to live for the orphan,
In need of a parent's care;
Give to him of thy substance,
As well as of thy prayer.

Learn to live for the aged,
And to meet them with a smile;
Twill help them on life's journey
For many a weary mile.

Learn to give to the needy,
Not from thy hand, but heart;
Let no suffering creature
Unaided from thee depart.

Just learn to live for others,
'Twill bring of joy great wealth,
And keep you near that brother
Who never thought of self.

GRACE INGLES FROST

Salt Lake City, Utah.

A DAY IN JUNE.

BY NEPHI ANDERSON, ASSOCIATE EDITOR OF THE "MILLENNIAL
STAR."

"Come forth into the light of things,
Let nature be your teacher."

The spring has been cold and backward, but now the clouds remain away for days at a time, permitting the rays of the sun to warm the earth and bring out from their winter sleep the buds and blossoms. I leave behind me the noisy city streets with their smoke and grime and busy mass of humanity, and go into the quiet fields and sit down in the grass. The hawthorn is out, and fills the summer air with the sweet and delicious odor of its blossoms. The birds are singing in trees and bushes. A velvety green carpet covers the earth, broken here and there by a house, a tall chimney, a clump of trees, a hedge, a wall, and a winding road, gleaming white in the sun. At my feet the daisy looks out to the blue above. There is a haze in the distance, but the sunlight comes streaming down from heaven, imparting warmth to the balmy air and the grassy bank.

After I have rested, and let the beauty of the scene distil upon me, I open my book and read:

This is the light of Christ. As also he is in the sun, and the light of the sun and the power thereof by which it was made.

As also the light of the stars, and the power by which they are made.

And the earth also, and the power thereof; even the earth upon which you stand.

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

Which light proceedeth forth from the presence of God to fill the immensity of space.

The light which is in all things; which giveth light to all things: which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

I close my book. God, then, is *light* as well as *love*. I know that all this beauty around me—the grass, the flowers, the balmy air, are but manifestations of the light of the sun—and now I am told that its light “proceedeth forth from the presence of God.” This little blue flower which I pluck is an expression of an infinite creative force. The existence of the blossom is brief, but back of it is a power that is everlasting. Through these little things that are so close to me, and so transient, I see out beyond into the infinite light and love that God my Father sheds forth upon me. I feel the pulse of his power come to me, in subtle waves, and my heart is flooded with the love of a Father for a son.

My book remains closed. I see past the bush and the cloud, and into the blue space of heaven. The mortal veil is thin, and the connection is close between the seen and the unseen. There seems to be a hush in the earth-life about me, but I hear a still, small voice tell me this:

If sorrow weigh you down, take heart again; for he that, year by year, brings dead forms to life and clothes them with beauty, has a springtime of his own, not of earthly seasons, but of God's reckoning, when the cold and darkness and silence shall flee away before the voice of his power, and he shall bring forth your loved ones into the springtime of eternal life and radiant beauty. Then shall the veil be completely lifted, and you shall see, not the temporal, that today stands in beauty, and tomorrow is like a withered leaf, but the more enduring substance of celestial beings. And your dear ones, to whom your soul cleaves, shall never more get beyond the sight of your eyes, or the sound of your voice. Trust God. His summer shall come, and with it the fruition of all your hopes.

The sun sank into the hazy west, and I walked slowly back to the city and to my work—but the beauty of the day is with me still.—*Millennial Star*.

Liverpool, England.

CAREER OF A UTAH SONG BIRD.

BY HORACE G. WHITNEY.

It was in the parlors of one of San Francisco's hotels—The Russ—sixteen years ago. A child of nine, a girl, sat at the piano trilling forth song after song in a language that caused her listeners to stare at each other in wonderment. They stood around in scores, the room and even the corridor being crowded, but not a soul could understand the strange tongue in which she sang, or offer any explanation as to who the child might be. She seemed entirely alone, and as entirely unconscious of the interest she was creating, until, coming to the end of a ditty, she swung around on her stool and returned in childish innocence the stare of curiosity with which she was regarded.

Finally one of her auditors approached and hazarded an opening:

"Can you speak English, little one?"

"Oh yes, ma'am. I'm American."

"Indeed, and what language was that you were singing?"

"Oh that was Hawaiian?"

"Who taught you?"

"Oh we've been on the Sandwich Islands five years."

"Who?"

"Papa and mama and I."

"What did you do there?"

"My papa was called on a mission."

"Indeed, and who called him?"

"President John Taylor."

"And who is President John Taylor?"

"Oh, he's the President of the United States."

Tableau! Further dialogue was interrupted by a smothered ejaculation on the edge of the crowd, and the child's mother hurriedly entered and bore her away captive.

Emma Lucy Gates often laughs over that early experience of her childhood, and says she remembers having had simply a starving sensation to get at a piano. At the age of two she had been able to pick out the chords on the home instrument. At four she could accompany her cousin "Dan" in his singing of such old songs as "Sweet Evalina." Then came the trip to the Sandwich Islands, and the musical longings of her soul had to be satisfied with the small cabinet organ used by the Saints—and to that she only had rare access—and to a hand-made Portuguese guitar, obtained from one of the natives.

"When we came to the San Francisco hotel," she says, "and I saw that big parlor piano, it really seemed as though I had caught a glimpse of heaven."

During the next ten years of her life, all the time that she gave to music was devoted to instrumental work. Music, however, only took a secondary place, strong as her parents knew her talents to be. She was first of all trained to a knowledge of common-sense home life and house work. Much of the conduct of the household in Provo during those years fell upon her shoulders, the family being a large one, and her mother, Mrs. Susa Young Gates, being largely occupied with literary work, the inauguration of the successful magazine, *The Young Ladies' Journal*, founded by her, belonging to that period. It was, besides, the motto of her mother that a girl's first training should fit her to govern a home of her own, and she often remarked to "Lulu"—(Emma Lucy's most familiar name)—"You may some day become a musician, that depends on circumstances. But you are sure some day to wish to marry some good man, and to become the mother of his children. Therefore, you must first of all, and last of all, prepare yourself to be a capable, dutiful wife to the man who honors you by choosing you."

How thoroughly her household education was bestowed was evinced in later years. While pursuing her musical studies in New York, for two years she kept house, cooked, sewed, and did the other necessary labors. From the kitchen to the piano were daily pilgrimages, during the whole of the time. The writer was one of a number

of guests invited to the Gates' household in New York, not long since, when the famous cartoonist Homer Davenport was among those entertained. Mrs. Gates was in ill health, and Emma Lucy was cook, server, hostess and entertainer. As she came in from the kitchen, flushed from the exercise of clearing away the remains of the repast which the company had just discussed, and took her place at the piano to charm us all with an operatic aria, Mr. Davenport said, in an undertone of admiration, "I wonder where there's another girl in New York who can shine equally as a housewife and a musician as that girl does? But that's the difference between eastern and western training." It may be remarked, in passing, that Mr. Davenport and his wife have ever been among the Utah singer's staunchest friends. A few weeks ago, when Miss Gates appeared in Mendelssohn Hall, New York, Davenport hurried one of his own lectures through in order that he might take a cab, and dash across the city to be present at her number. Soon after, when he was asked, by the committee in charge of one of his lectures given at the great Astoria Hotel, to designate some singer to bear him company on the program, he immediately gave in the name of Miss Gates. All reports of the affair indicate that his choice was not misplaced.

As already just stated, Emma Lucy Gates, in the ten years following her unconscious Russ House debut, gave what time she could allot to music, to instrumental work. Her voice was never thought of. It was as a piano performer that all her girlish dreams delighted in picturing herself, though she indulged a taste for the violin, and took a course of lessons under Prof. Weihe, who says he very regretfully saw her discontinue them, believing she had undoubted talent in that direction. But the piano was the special instrument of her love; at the age of twelve, she studied under Madame DeLoery, who had come to Provo, and with her she made such rapid progress that at the age of fourteen she entered the contest in the big Eisteddfod, held in the Salt Lake Tabernacle, won first place and a prize of \$10! That event marked a mile post in her career, and thenceforward she had but one thought, to go abroad to study the piano. The ten dollar prize was carefully laid away as a "nest egg," and all her youthful endeavors were bent towards realizing her dream. It probably would have remained a

dream, however, had not her sister, Mrs. Leah Widtsoe and her husband, Dr. Widtsoe, decided in 1898 that they would visit Germany for a course of study. Emma Lucy had continued to progress, having enrolled herself as a pupil of Prof. McClellan, and her relatives expressed the wish that she might go abroad with them. By the generous aid of her grandmother, the late Mrs. Lucy B. Young, the young musician was enabled to bear Dr. and Mrs. Widtsoe company, and to take up the study of the piano. Up to that time, she had done little or no singing, her only vocal exercise at home having been her work as a member of the Eighteenth ward choir, where no one seems to have noticed anything out of the ordinary in her voice. In Germany, however, one of the professors, one day, heard her execute a few notes of a song. He at once urged her to take a course of vocal instruction with her piano work. The suggestion fell in with her fancy, and she went to work as actively on her voice as she had done on her instrument. The result was that in a few months all the students' quarters were talking of the new soprano and of the wonderful development of her tones. Her mother and her two grandmothers were in London attending the International Council of Women, and Emma Lucy came over from Germany to meet them. After she had sung for them, it was decided that her vocal studies must go on, and Mrs. Young returned with "Lulu" to Berlin, where the two lived for some time, the girl entering first the Royal Conservatory, and later becoming a pupil of the famous teacher, Madame Corelli, under whose tutelage the clear, bird-like qualities of her high soprano voice were steadily and beautifully developed.

It was during her Berlin stay that Miss Gates had the privilege, esteemed a very rare one among her fellow students, of singing before the German Kaiser and the royal family. She was one of a girls' quartette selected for the purpose, and her modest account of the event was contributed to the *Deseret News* at the time. It was not, by the way, her first appearance before royalty. She had had the distinction, during her parents' stay in the Sandwich Islands, of singing and dancing before the dusky queen, Kapiolani, who had warmly praised her, and invited her to the palace. The two events, widely different as they were, formed two notable spots in the Utah girl's book of remembrance.

It was while she was studying in Berlin that the late Major Pond heard her. Immediately struck with her voice, he engaged her for an American tour in conjunction with the boy violinist, Florizel. The tour was only a brief one, owing to the boy's illness, and Miss Gates, then having decided to strive for a grand opera career, placed herself under the care of the famous teacher, Madame Ashforth, of New York, to whom much of the success of Bessie Abbott and Lillian Blauvelt is due. She has now been with her two seasons, and expects to continue another, her aim being to make her professional debut in France during 1906. She has passed several months in that country, working to perfect her French accent, and study dramatic action and dancing, indispensable accompaniments to her art.

The story of Miss Gates' several home-comings, during her long course of study, is yet well remembered by the public. She has appeared with rare success with each event, first in the Tabernacle, when her beautiful voice created a sensation, later in the Theater; the following year making her bow in light opera with the Salt Lake Opera Company in *The Jolly Musketeeer*, still remembered as the most brilliant of the organization's successes; and again, last season, in a recital of her own at the Theater, with the big Symphony Orchestra forming her support.

On her first visit home she appeared in the principal cities of the state, one red letter event in her life being the benefit tendered by her to her beloved Alma Mater, the Brigham Young University, Provo. An even thousand dollars came to the institution as the result of her concert, and when asked by the president of the faculty where she would like the money applied, she replied, "Put it in the domestic science department. Few girls need to become musicians, but all ought to prepare themselves to be good wives and competent home makers." Later, at her request, the department was named, "The Lucy B. Young School of Domestic Science," in memory of the beloved grandmother who had given her money, time and strength to aid her in securing her musical education.

Critics and friends well able to judge, agree that Emma Lucy has made astonishing progress since she was last heard at home. She has declined offers of large sums to sing in light opera in the

east, being determined that if she is to adopt the operatic stage at all, it must be opera in its highest form. Her teacher has marked out for her certain grand opera roles, such as Mimi in *La Boheme*, Marguerite in *Faust*, and Micaela in *Carmen*, to which her voice, manner, and physique are specially suited. Her voice is of the pure, high, bird-like quality, described as the *bel canto*, the style of voice of which Melba's was the best known example, ten years ago. Probably the highest praise ever bestowed on Miss Gates was that uttered by the renowned German singer and actor, Carl Fischer, who, after hearing her last winter in New York, sent her this word: "Tell the little lady that she will one day be a world famous artist, and I say so." Equally gratifying to her was the pathetic farewell of her former manager, Major Pond, who died but recently. On seeing her embark for Paris, he said, "The old major will not live to see your triumph, Lucy, but it will come, and when it does, tell the world that the major never made a mistake in genius."

It is most pleasant to know that the many friends of this typical "Mormon," characteristically western girl, will have one more opportunity to greet her before she goes abroad to enter upon her professional career. Her approaching visit home will be made the occasion of a grand popular concert at the Tabernacle to be held during the June conference of the Mutual Improvement Associations.

It is most appropriate that Emma Lucy Gates should be tendered such a welcome, and receive such a distinction at the hands of the young people of the Church, for she is prouder of no thing than of the fact that she is herself one of the young people of Zion. From her earliest youth she has had the most rigid kind of religious training, but religious duties were always a pleasure to her, and fewer more devout Latter-day Saints can be found than she. She was baptized on her eighth birthday, in the Pacific ocean, by her father. Her name is to be found upon the tithing records of many places where she has sojourned. She has ever been ready to exercise her vocal gifts in the missionary cause abroad, and President Lyman is fond of narrating how the young girl, by lifting her sweet voice in a sacred song, on more than one occasion, quelled the disorderly elements that came into

the meetings of the Saints. An insight into her faith as a child, and a trait of her character as well, is revealed by an occurrence that took place at the time of the Tabernacle Eistedfodd, already referred to. President George Q. Cannon, who was always one of her warm friends, said to her, "Lulu, I understand you and all your little companions fasted and prayed that you might win the prize." The child paused a moment, and then replied, "I did not fast and pray that I might win the prize—but only that I might do the very best I could."

Those who have known her from childhood up, know that these words form the key note of Emma Lucy Gates' character and life. To do the best that in her lies, to strive with all her heart, mind and strength, to toil, toil, toil, never permitting a doubt to creep into her soul, always cheerful, ever scattering the sunshine in her own soul along the paths of others, such are her characteristics, her mottoes and her guiding principles through life.

With such lamps to light her pathway, who can doubt that she will attain to the goal for which she has so faithfully striven?

Salt Lake City, Utah.

MAN AND TOOLS.

"But on the whole, man is a tool-using animal. Weak in himself, and of small stature, he stands on a basis, at most for the flattest-soled, of some half-square foot, insecurely enough; has to straddle out his legs lest the very wind supplant him. Feeblest of bipeds! Three quintals are a crushing load for him; the steer of the meadows tosses him aloft, like a waste rag. Nevertheless he can use tools, can devise tools: with these the granite mountain melts into light dust before him; he kneads glowing iron, as if it were soft paste; seas are his smooth highway, winds and fire his unwearying steeds. Nowhere do you find him without tools; without tools he is nothing, with tools he is all."—*Sartor Resartus*.

THINE FOREVER. *

(For the Improvement Era.)

BY J. H. PAUL, PRESIDENT OF THE LATTER-DAY SAINTS' UNIVERSITY.

1.

Thine when the maidenly, blushing dawn
Awakens and steals from the arms of night;
While the dew-drops glisten on flower and lawn,
And the dove's song floats from a lonely height.
When radiant Aurora is mounting the skies,
Then swift unto thee my first thought flies.

2.

Thine, I have trusted my fate to thee,
Answered thy love by surrender complete;
When the day breaks clear o'er the freshening sea,
And my heart responds in a message sweet,
Then the wild rose daintily fringing the wall,
With odor and color to thee doth call.

[* That the ties of human relationship shall continue in the future state, is vaguely hinted at in many popular songs, and is occasionally suggested by the poets, notably by Browning in "Evelyn Hope," and by Rossetti in "The Blessed Damozel." Poetic and profane love have often been associated in song and romance, while sacred love has rarely been blended in poetic strain with expressions of ideal or sensuous beauty. To our people, however, the thought of the home, the family, and of love in heaven, has been familiar ever since the revelation given to the Prophet Joseph Smith in 1843. In this the Lord makes known that "if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, . . . it shall be . . . through all eternity . . . of full force when they are out of the world."—J. H. P.]



"Time when the zephyr woos the spring."



"The music of waters."



"The Storm-king's death-like reign is over."

3.

Thine, I am thine when the breath of even
Cools and caresses thy calm, pure brow;
And the gleam of that lone, fair star in heaven
Proves that love's planet is ruling now;
When the red west flames at the close of day,
Or the rose-skies change to purple and gray.

4.

Thine when at evening's hour I flee
From my books to view the gem-lit sky,
The beauteous course of the stars to see,
Through the ocean of blue, as they speed on high.
While our pale primrose, in bridal pink-white,
And a halo of scents, wins the kisses of night.

5.

Thine when at midnight's hush I note,
In that azure sea, the moon's calm flight;
Through the glistening space where the Pleiades float,
And whisper of love in the language of night.
While the world sleeps on and the cricket sings,
And the night-hawk flashes his silver wings.

6.

Thine when the zephyr woos the spring,
And from sage-brush covert our mourning dove,
With flute-like moan, her woes doth sing,
In a sorrow sweet as the pangs of love;
While the peach-scented breath of some flower-topped tree
Wafts the blithe, quaint song of the murmuring bee.

7.

Thine when our June's deep, rapturous sigh—
The poetry, perfume and passion of flowers—
Bears the blackbird's whistle, the killdeer's cry,
From butter-cup meadows and sedge-guarded bowers.
Thine when the odors of violet and rose
Come faint to the sense when the west wind blows.

8.

Thine when o'er fields in rich repose,
That gleam all gold beneath the sun,
September's tawny dusks shall close,
Like dreams o'er the vintage and harvest won.
Thine in the cool and hazy morn,
When the hues of October have tinged the corn.

9.

Thine when the winter's robes enfold
Our ground-bird's nest, and the blooms of clover;
While the heart of the sego sleeps low in the mould,
Till the storm-king's death-like reign is over;
To awake from that grave of ice-bound earth,
In the risen glory of spring's new birth.

10.

Ours all the glories of earth, sea and sky—
The jasmine's sweet breath, the song of the bee,
The course of each orb moving calmly on high,
The music of waters, the voice of the sea.
Shall beauty and love live beyond life's brief day?
God speaks—hearts respond—yes, forever and aye!

11.

When our King, "the bright and the morning star,"
Proclaims life's victory, won in glory,
And we meet amid "many mansions" afar,
Again to take up earth's half-told story,—
When "the heavens on fire shall be dissolved,"
While eternity dawns, and the mystery is solved;—

12.

Mine, thou art mine, when time no more,
Nor grief, can mar our joy God-given;
Mine, earth's fond illusions o'er,
Soul knit to soul, at home in heaven!
Mine, thou art mine when all tears cease,
And our heaven-blest love shall reign in peace.

HEAVEN VERSUS NIRVANA. *

BY PROF. N. L. NELSON, AUTHOR OF "SCIENTIFIC ASPECTS
OF MORMONISM."

[The ideas in this second paper came like a bolt out of a clear sky, and it took nearly fifteen minutes before the members of Dr. Hall's Seminary could warm up to the discussion. Dr. Hall was the first to speak. He commended warmly what he called the freshness and vigor with which this new philosophy was presented, then turning said:

"Here is a man, broad-minded and a vigorous thinker, who believes in science and all the enlightenment of the day, yet whose voice fairly tingles with faith in a personal God, in heaven, and in immortality. Come now, I'll wager that not three among you all will confess faith in these great concepts of religion. It is certainly refreshing to hear from one who really believes something with his whole heart and soul."

He then proceeded to agree and disagree with various of the ideas set forth. We are told that the discussion which followed was beside the question at issue, and turned on the value of the author's confession of faith, whether the Bible had any authority worth respecting, whether people nowadays cared a fig for immortality, etc. One doctor confessed that he would be utterly bored by another life. Another said his feelings on the questions discussed were as strong as the writer's, but he hadn't landed as yet. Only one man spoke strongly in favor of immortality, while nine-tenths were profoundly silent, some refusing to commit themselves when called upon. In the meantime, the

* Read before Dr. G. Stanley Hall's Pedagogic Seminary, Monday evening, April 16, 1905.

readers of the ERA will find an hour's vigorous and refreshing reading in what follows, besides much food for thought.—EDITORS.]

II.

I once heard of a recluse who, after years of meditation, came forward with a world-theory one prominent fact of which was that the comets are fiery chariots in which the Lord moves about through space, visiting his various creations. When smiled at by his auditors he would retort: "Well, one thing at least is certain: no one will ever be able to prove that it isn't so."

This, it seems to me, expresses what must be the ultimate self-defense of every philosopher from Confucius to Schopenhauer: the negative satisfaction of having created a system which no mortal shall ever live long enough to disprove. The subject matter of any cosmogony must necessarily be of so profound and shadowy a nature, that the mind of man, even were its power of flight a million fold more effective, will never be able to wing its way around it, and return to tell us whether Buddha is now in Nirvana, and Fichte still an ego creating his own universe, or whether the systems they wrought respectively have reality outside the imagination of their authors. But if one cannot disprove the ultimate facts of a philosophy, one can always refuse to accept them.

On what basis, then, must one judge any system? On the basis, it seems to me, of one's own native perception of eternal consistency, and not another's. Another's perception may become one's own, if studied attentively and conscientiously; and therein lies the justification of Paul's injunction, "Try all things." But it can really become such only as one rediscovers it for one's self; that is to say, one cannot have it laid down in one's mind ready made by another. It must grow, it cannot be plastered in by authority of some great name, if it is to become part of one's life.

"Try all things," said the apostle, "and hold fast that which is good." But "good" here can mean nothing else than fit, and as to the fitness of any doctrine to coalesce with the soul, not even the angels of heaven can decide for any man. The supreme and final test is always an individual one. Millions may hold a system of thought true, yet to me still comes the question: "Is it digestible?"

Does my soul assimilate it? Or is it loaded upon my helpless mental stomach by the spoon of authority? If the latter, then I am a spiritual dyspeptic, however robust seems my dogmatism; a mere starvling parasite that does not feed upon truth direct, but must draw his feeble life at second hand from another.”*

Let my teacher direct his efforts toward opening my eyes, un-stopping my ears, and quickening my understanding, and he shall have my gratitude; but let him not obtrude himself between me and my universe. Moreover, let him beware how he sets up a fetich of his academic understanding, be it “pure reason” or what not, with which to limit my perceptions; for I, too, am a seer, to the extent that my soul remains naked to the universe. Nor is the mystery of being something to be unravelled by the syllogism: it is to be felt as well as reasoned about. Indeed, I should rather trust the intuitions of the poet than the logic of the philosopher, to guide me along this dim “Milky Way.”

Neither let my intellectual guide set bounds to what man may know or how he may know it; as if he had sounded the depths of that infinitude, the human soul! For over two thousand years deductive analysis has been busy with the origin and destiny of human life. Scores of philosophic systems have been erected and abandoned; and today the problem is confessedly no nearer solution than it was in the time of Plato. And yet during all these years, while doubt and despair respecting the hereafter have all but paralyzed the philosophers, faith and hope have buoyed up their very footmen with an unfaltering trust in immortality.

“Blissful ignorance,” has ever been the comment of these learned universe-builders from the cold heights of their intellectuality. But is such trust to be called ignorance? Is it not rather a real possession of every normal soul? A possession lost to the pure intellectualist through the atrophy of powers usually scorned and ignored by him. Be this as it may, I boldly challenge the doc-

* Let me not be misinterpreted, in this strong passage, to discredit the authority of scripture; but even here, blind belief is but a poor crutch, especially since the Power that reveals truth through the voice of a prophet, is eager to reveal to me personally that the prophet has spoken truly, if I will but ask in faith for such a testimony.

trine that "knowing" is purely a process of intellection. Hitherto, if measured in reference to the great enigmas of life, the Whence, the Why, and the Whither, it has brought only confusion to the world. In vain have men struggled to reduce the terms of this infinite problem to definite mental concepts. Their efforts have resulted at best only in the logic-mill, grinding away upon mere verbal symbols without corresponding thought content.

However true and useful a guide in mathematics and in purely mundane affairs, reason has proved utterly inadequate as an anchor to the soul tossed on the ocean of infinity. Is not this because reason is but a fraction of the mental life? The old faculty psychology proved untenable as a scientific classification; but we still divide mind into intellect, feeling and will. Is it not time to recognize that there are truths which can be apprehended only by the undivided intelligence? Such truths, for instance, as the origin, meaning, and destiny of human life; the nature, being and attributes of God, and man's relationship to him; and other questions of pure ontology? At any rate, such will be the point of view of the discussion which follows.

As set forth in part one, the purpose of this paper is to examine the rational sanction for Heaven and Nirvana respectively; taking the latter notion to stand for individual extinction and the former for individual immortality. The thesis was there developed that all noteworthy systems of metaphysics, from Buddha to Fichte and his followers,—not even excluding Christian philosophers, however different their intentions,—supported the notion of human extinction; the negative sort, like that of Buddha and Schopenhauer respectively, culminating in extinction by annihilation; the positive sort, like those of Plato, John Scotus Erigena, and Hegel, in extinction by absorption into the being of God, considered as the only reality.

Now, as was pointed out there, since individual immortality is the central doctrine of Christ's religion, a doctrine, moreover, which is taught dogmatically today from every Christian pulpit, the Church fathers should have been the last to entertain ontological concepts which render eternal life an impossibility for man. There was no need to make that compromise with Plato and the Greek dialecticians, which injected into Christianity a contradic-

tory system of thought, placing the head and heart at war, and leading to that species of soul-stultification which seeks to bridge all dilemmas by calling the intervening chasms "divine mysteries." There was no need, I repeat, to call in heathen thinkers to expound the "Mystery of Godliness;" for, though unamplified, there are, in the sacred writings, the norms of a philosophy which is entirely consistent with the common sense interpretation of the natural world, and which supports, step by step, the doctrine of immortality for man. Such a system of thought it becomes my pleasure to point out here, though necessarily in a very brief and fragmentary manner.

Take first the idea of God as revealed in the Bible. From the first chapter of Genesis, where he is represented as "walking in the garden in the cool of the evening," throughout the entire volume of Holy writ, to the last chapter in Revelations, where he is pictured as seated on the great white throne, he is everywhere set forth as the prototype of man. In his image man was created, and it is of him that Christ said, "Be ye perfect as your Father in heaven is perfect,"—an injunction which would be meaningless in view of pantheism. It is, in fact, hardly open to question whether any writer of scripture had other than the purely anthropomorphic idea of God the Father. Theologians affect to find in John's words: "God is a spirit," the transition from the localized Jehovah to the concept required by the Platonic philosophy; but such an interpretation is contradicted by numerous other references. For instance, in blessing little children Christ observes: "In heaven their angels do always behold the face of my Father which is in heaven;" and to Philip who said, "Show us the Father," he replied: "Who hath seen me hath seen the Father." Paul, in commenting on this likeness between Father and Son, says of Christ that he is the "brightness of his Father's glory, the express image of his person," so that when the great apostle speaks of "one God, the Father, and one Lord, Jesus Christ," he has by no means in view the pantheistic conception, but is thinking of Jehovah, the "God of Abraham, Isaac and Jacob," in fact, of two beings sustaining a relationship to each other precisely like that of Abraham and Isaac.

Passages which refer to God as an infinitely extended essence, are plainly referable to the Holy Ghost; as, for instance, one in

the 139th Psalm: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea,—even there shall thy hand lead me and thy right hand shall hold me." Another reference in point is the oft-quoted passage from Paul's speech on Mar's Hill: "In him we live, and move, and have our being." It is, in fact, the Holy Ghost which, as I shall try to show later, answers to the God required by the idealistic philosophy.

In order to maintain the Godhood of Jesus Christ, it becomes necessary to maintain the thesis that God is a Person. Moreover, all the observances of religion require the Father to be an incarnated being like unto man. It is only in this way that we can conceive ourselves as his children. The Lord's prayer is emptied of vital content, if addressed to a pantheistic deity. Indeed, prayer of any kind soon becomes perfunctory, where the mind, while praying, is contemplating an infinitely extended being, thinner than ether, and "with centre everywhere and circumference nowhere;" for the motive of prayer is either gratitude or else an appeal to Providence.

Gratitude to whom? By the pantheistic conception God is in you,—he is you!—just as he is also in yonder waving tree and flowery green sward, and is both tree and sward. Unless God is a being distinct from man, and can enter into relationship with him, even as one man with another, gratitude is meaningless. And so in like manner all the ideas surrounding the notion of Providence, as well as all the imagery and circumstantial detail which make up our notion of the life hereafter, become unthinkable, without the Christ-type of being for the eternal Father.

And for this reason, no doubt, it happens in all live religions that, be their esoteric doctrines what they may, the objects of worship remain for the masses what the pages of holy writ portray them to be. Indeed, without such externalizations there could be no religion for ninety-nine men out of every hundred human beings; for, as Paul says: "He that cometh to God must first believe that he is, and also that he is a rewarder of them that diligently seek him." In other words, the Father must first be a Reality, not a metaphysical abstraction; and next a sympathetic

Reality, a rewarder, a providential help in time of need, or who would draw near unto him?

But, on the other hand, there will probably also be in every religion certain wise (!) men,—philosophers, mahatmas, or what-not,—who have “advanced.” These, from their assumed spiritual heights, will concede, with pity and commiseration, the need of thus appealing to the naïve understanding of the multitude. “My philosophy,” exclaims Fichte, “is not common sense, if that is what you are seeking. I am dealing with pure reason.”

Hitherto such disdainful opinions of the common understanding have been suffered to pass at their own valuation, as the superior sneer is apt to. Let me, at least, record a vigorous protest against this high-blown pride of the so-called “pure reason.” The really diseased understanding—if disease there be,—is in this eerie, impalpable upper story of the human race. The man who gets beyond the naïve way of looking at the universe,—beyond that aspect which is presented to common sense, or the senses of the millions,—is very likely self-deceived. If the problem of existence is to get and to keep in touch with the universe, then he has evidently lost his hold; whether to grasp a higher reality, or merely to float about in a speculative atmosphere of his own creating, remains for time to unfold.

In the meanwhile, life is too short to invest much in theories so vague and far-fetched. While in actual contact with mundane realities, through the medium of all his senses, it is plainly man's duty to make the most of this contact. The only time for progress is the here and now. Let this world of phenomena,—this show-world, if you please, be of what consistency it may, in its ultimate essence; the fact that it persists by definite laws, proclaims its use in the psychic destiny of man; and the means whereby it may react upon his intelligence to the uplifting of his soul, is precisely this naïve understanding, this endowment of common sense, and not the gossamer dreams of the idealist.

Now, in the personality alike of the Father and the Son, a fact not only proclaimed by scripture, but sustained by the common sense of mankind, we have the fundamental norm of a philosophy of immortality. “Let God be true,” exclaims Paul, “even though it make every man a liar.” Let this fundamental fact stand, how-

soever it may clash with metaphysical theories. A concept held not only by every writer of the Bible but by Jesus Christ himself, ought not to have been torn out of the foundation of Christianity, by those who presumed to build the speculative superstructure. These half-converted pagan builders, ambitious to turn the world inside out, and disclose once for all its ineffable mysteries, were, however, manifestly nonplussed at so obvious a limitation of Deity. This man-God might indeed serve to stay and gather up the wonder of the unthinking multitude; but how predicate of him any of those infinite attributes which reason demands in the Creator of heaven and earth?

We shall see presently how this notion of Deity works out in relation to the larger concepts of ontology; at this stage it will be well to point out its most far-reaching implications. If we accept the fact that the Father is the prototype of man, we cannot well escape the conclusion that he is likewise the apotheosis of man; in other words, that God and man belong to the same divine race, precisely as the term "Father in heaven" would lead us to believe; and consequently, that what man now is, God once was; and what God now is, man may become.

Christ teaches such a doctrine expressly, when he bids man become perfect as his Father in heaven is perfect; and if his own interpretation of his life and mission may be trusted, he shows both by precept and example, how one man born of woman, a man as truly human—which really means as truly divine—as you or I; in fact, our elder brother, not by grace of metaphor but by bond of eternal law;—how one man actually attained to the rank of the Father.

Accepting the Bible concept of the Father and Son thus involves the correlated concept that mankind constitute the royal race of the universe; that for man creation bodies forth out of non-creation, and sinks back again when its end is served; that all things are as they are, directly or indirectly, with reference to his psychic evolution.

Contrast with this optimum view of man the estimate placed on human nature by the pantheistic theology. Here, for instance, is a thesis for a sermon on man's essential vileness and depravity as quoted by Austin Phelps, in his *Theory of Preaching*: "Man, until

regenerated by the Almighty God, is absolutely sinful; wholly an enemy to God, in all the faculties of his being, distorted, depraved, guilty and corrupt; so that no remnant of spiritual life remains in him, but he is dead in trespasses and sins, and an object of God's utter abhorrence."

Water, it is said, tends to seek its level; man also, with this difference: that man's level is a question of his ideals. Let him believe truly that he is a child of God, and given an eternity for growth and development, he will uplift himself to the level of his Eternal Father. But inspire him with such a conviction as that set forth in this quotation, and he will probably rest content when his mud stream reaches the level of the ooze-pond from which he believes himself to have originated.

If any doubt should exist that this doleful estimate of man is a concomitant of pantheistic theology, we have only to look to the orient to discover a like self-abasement, resulting from similar ontological ideals. Nor does the dolefulness stop with man himself. Nature becomes vile, and society a thing to be shunned like pestilence. Picture St. Anthony, for instance, living for fifty years in a cave, and boasting that water had never touched his body, nor had his sheep skins been changed, save as they rotted and dropped off him. Then imagine this creature of a mistaken theology, with burred and matted locks, claw-like nails and encased in the grime of ages, dodging hither and yon on his journeys, lest his holiness should be polluted by a woman's eye!

Returning to my theme, I may remark that this relationship between God and man as set forth in scripture evidently implies the eternal existence of the latter as of the former; in other words, each individual man's co-existence with the universe. This fact is repeatedly affirmed in holy writ respecting the Father and the Son; who are themselves, by our hypothesis, only links in an eternally lengthening chain of perfected psychic beings. "Glorify thou me with the glory I had with thee before the world was," prayed our Savior, just previous to his crucifixion. So, on the eve of its "return to the God who gave it," might every soul pray in respect of a lesser glory of pre-earthly intelligence; for, respecting the existence of man prior to his earthly career, the scriptures are by no means silent.

“For instance, Christ is called the ‘first born among many brethren,’ (Rom. 8: 29) also the ‘first-born of all creatures.’ Manifestly, a first-born implies a second-born, and if a second-born, then a millionth-born. Whence we draw the conclusion that Christ is our elder Brother; a conclusion further strengthened by Paul’s remark, ‘For both he that sanctifieth (Christ) and they who are sanctified (mankind) are all of one; for which cause he is not ashamed to call them brethren.’

“This relationship between Savior and saved is made clearer by other passages. For instance, Paul says: ‘Furthermore, we have had fathers in the flesh which corrected us, and we gave them reverence, shall we not much rather be subject to the Father of spirits, and live?’ (Heb. 17: 9.) And Christ taught all men to pray, ‘Our Father, which art in heaven;’ and lest there should be any doubt as to the significance of ‘our’ he says on another occasion: ‘Say unto my brethren, I ascend to my Father and your Father; and to my God and to your God’ (John 10: 17). Other passages might be quoted to sustain the common fatherhood of God, and the equal brotherhood of man with Jesus Christ. If, therefore, Christ had a pre-existence, it is fair to presume that his brethren and sisters also had one.

“This latter fact becomes more than a presumption when we consider passages like this: ‘Then the word of the Lord came unto me, saying: Before I formed thee in the belly, I knew thee; and before thou camest out of the womb, I sanctified thee and ordained thee a prophet unto the nations’ (Jer. 1: 4, 5). Is it possible that such a commission could be made and the recipient not be in existence? John the Baptist was likewise chosen before his body was conceived upon the earth. So also was Ishmael; and so well was his character as a spirit known, and the character of the spirits allotted to his lineage, that the angel said: ‘His hand shall be against every man’s hand, and every man’s hand against him’ (Gen. 16: 1)—a characteristic to which his race are true to this day.

“Nor is Jesus Christ the only being called Son of God. Adam is equally so named (Luke 3: 38). John says, moreover: ‘Beloved, now we are sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him;

for we shall see him as he is' (I John 3: 2); thus emphasizing the essential kinship of Christ and mankind.

"Consider next the remarkable passage: 'Then the Lord answered Job out of the whirlwind and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man, for I will demand of thee and answer thou me: Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding.'

"Job was evidently in existence at this time—a time when the earth was still in chaos—just as we have seen was the case with Jeremiah, John the Baptist, Ishmael and Jesus Christ. That the rest of mankind were also in that primeval state, is made plain by one of the next questions put by the Lord: 'Or who laid the corner-stone thereof, when the morning stars sang together and all the sons of God shouted for joy?' (Job 38: 1-7).

"Who could the sons of God have been other than the spirits begotten by our Father in heaven during pre-existence?—the very beings called sons of God afterward in their earthly estate. By no possibility of interpretation can the passage be made to apply to mortal beings; for the simple reason that the million (or billion) year epoch, represented by the genetic history of the earth, was just beginning. The figurative expression, "morning stars," would imply advanced spirits—spirits brighter or more intelligent by reason of longer existence in the organized spiritual estate. The fact that Lucifer was called a son of the morning, gives additional color to this interpretation."*

But the birth of the spirit into pre-mortal life was not the beginning of man. Indeed, there was no beginning; for as Jehovah described his own eternal nature in the words, "I am that I am," so, if man belongs to the same divine race, we must assume that he is co-eternal with God. In a philosophy of individual immortality, it will be seen how strong is the concept that the essential principle in man, the ego, had no beginning. "Strong," says the objector, "it is not only strong, it is the whole question: prove

* Quoted from my book, the *"Scientific Aspects of Mormonism,"* p. 325-327.

that man's ego is eternal as to beginning, and it is but a change of words to say that man is immortal as to the end."

This objection is not quite true; all that we can affirm from the assumption that man's ego had no beginning, is that it can have no end. But the ego is not the all of man. Let us discriminate seven stages (not Shakespeare's) in his psychic evolution. There is first primordial man, the naked ego, or a state of self-consciousness devoid of power; second, the spiritual man, or the ego born into a spiritual body. This is the state of pre-existence referred to in scripture, wherein, by virtue of incarnation, man becomes a child subject to the "Father of spirits," as in the passage just quoted from Paul. Third, the mortal man, a temporary estate wherein the ego, plus its spiritual tabernacle, is incarnated into the body with which we are familiar. Fourth, the disembodied man, or the ego, plus its spiritual body, plus such changes in texture as mortality has wrought upon it. Fifth, the resurrected man a state resembling that of the risen Christ, who said: "Handle me and see; for a spirit hath not flesh and bone, as ye see me have." Sixth, the heavenly man, or the state of salvation, in which the ego with all the powers thus added to it, shall have eons of opportunity for psychic evolution, growing in the powers of Godhood by coming into creative relationship with all the works of the eternal Father. Seventh, the divine man, or the state in which Christ's injunction shall be fulfilled: "Be ye perfect as your Father in heaven is perfect;" having attained to all the powers of Godhood, such as are involved in the creation of a solar system, like our own, and the peopling of a world with beings like ourselves.

It will thus be seen how vastly different in quality is the immortality of the ego, which follows from assuming that it is co-eternal with the universe,—and the immortality of man considered as having advanced to any of the stages beyond the first; for the primordial state is evidently one of colorless existence; it cannot be called life. It involves merely self-consciousness or the ability to say, This is I, this is not I. Whereas, the salvation of man at any stage after he becomes a child of God, means the immortality of the ego, plus its investment of the ever-enlarging powers of Deity, ranging in degree from the impotency of the naked ego, to the omnipotency of Godhood. On the other hand, his damnation

at any stage above the primordial, means the stripping from him of those powers to which he may have attained, and his reduction again to the primordial state. After that, being eternal, nothing in the universe can touch him further.

Gathering up now the threads of this Bible philosophy, we see, first, that God and man belong to the same divine race; second, that at one extreme is God, the perfected man, endowed with creative powers, or omnipotence; third, that at the other extreme is man, an eternal, self-existent ego, endowed with the embryo potentialities of Godhood; fourth, that salvation signifies the movement upward from one state to the other, through the gradual accretion of psychic power. We are now face to face with the question of how the transformation from unembodied ego to Godhood takes place.

If there be truth in this philosophy of progress, we may fearlessly appeal, for answer to this question, to present life experiences; for in the here and now are to be found all the elements of experience which stand for psychic growth, whether past, present or future. Looking around us, then, we find an environment which collectively we term the natural and the social world; this environment is vitally related to our intelligence on a physical, intellectual, a social, a moral, and a spiritual plane; that is to say, there is attrition between the ego and its environment along these various directions. This attrition yields power or lassitude, according as the will forms correspondences of superiority or inferiority toward it.

Take, for instance, the physical environment. Summed up in its relation to man, we call it the science of physiology and hygiene. Whoever discovers the laws of physical well-being, and conforms his habits thereto, will be rewarded with vigorous health and perfect physical powers. Nor will this physical evolution cease, till man's body shall be perfect as that of his Maker. But such physical growth implies a keen intelligence to apprehend law, and a dynamic will to live in accordance therewith. It involves, in other words, a ceaseless warfare against the drift tendency, the inertia, which at all points of our being tends to drag us downward.

On the intellectual basis, to take another instance, this inertia makes it easier to read another's thought than to think for

one's self; easier still to lead a mere vegetative existence. Here, too, then, power is dependent upon victory over environment. In the social world it requires no less a ceaseless struggle with reactionary tendencies, in order to be decent and manly, to use Roosevelt's favorite phrase; while on the other hand, the path of the *roue* or *debauchee* is easy. Morally and spiritually, the world presents a magnificent environment for self-denial and altruism; but how hard are the approaches to godliness along these lines,—how easy the byways to selfishness, dishonesty and infidelity!

Summed up, then, psychic evolution, or the approach to immortality, means two things: (1) the discovery of law as it affects man's well-being, either physically, intellectually, socially, morally, or spiritually, and (2) the resolute, unswerving obedience to the law so discovered. We may confidently affirm that such was the law of progress previous to the present stage of life; such will be the law of progress in all future stages. Moreover, given eternity in which to study the harmony of the universe, and to conform thereto the order of our lives, we may with equal confidence affirm our ability to become perfect as our Father in heaven is perfect.

But this, our present world of trial, the only ladder by which we can rise, is no accident: it came here with us, and was probably provided for us; moreover, in the language of Job, we "shouted for joy" on that far-off morn of creation, in view, no doubt, of the use we should make of it. How account for this splendid environment, then? Science affirms the probability that there was a time when the solar system was not; which fact means, among other things, that the so-called universal law of gravitation was not at work, previous to a certain date, in that sphere of space now bounded by the orbit of Neptune. Who or what set moving this master wheel of creation, and fitted into its giant cogs, by ten thousand subsumptions of power, the forces great and small, which we now call the laws of nature?

It is as Creator of our solar system, as Maker of the universe which immediately affects us, that we have need of the concept of God. Our sun, with its retinue of worlds, is practically the only universe which need concern us. And once upon a time this was not. Then it came, and since then exists by well-marked, orderly laws. Chance is at once eliminated from the problem. The ex-

planation of idealism seems to me equally fantastic. Until in the experience of mankind, some local cube or sphere of pure space shall exhibit the invention and execution involved in an act of creation, it will be but wild speculation to assume that an infinite cube or sphere could have set going our solar system. Whereas, the sum-total of man's experience in matters of creation, points to an Intelligence, infinitely beyond man's in degree, perhaps, but still, like his, an embodied Intelligence, and an incarnated will, as the efficient Cause of our present world. Such a Being answers to the Bible concept of our Father in heaven.

We have thus the answer as to who provided the environment fitted to our present psychic needs, and also a hint as to why it was provided. Let us stop a moment to sense the significance of this tremendous fact, *viz.*, that perhaps nowhere else in the universe is there just that adaptation of the objective world, which would be fitted to call out or evolve the potentiality of Godhood within us. It means that we are now in the highest heaven for which our present spiritual evolution fits us. Such, indeed, is the *Here* and *Now* of any stage in progress, when rightly understood.

The laws discoverable in our environment are thus seen to be expressions of the will of God towards us his children. Philosophy, therefore, brings us face to face with the Bible doctrine, that salvation comes by keeping his commandments. But how vastly enhanced by this conception is the content of that word! Instead of a few desultory injunctions of holy writ, we have now, beside these, the whole of nature and life to study and obey as his will.

The motive for creation being thus set forth, it remains to say a word about the method. Space is taken for granted: a spaceless universe is inconceivable, idealists to the contrary notwithstanding. The material for world-building, be this what it may, in its ultimate essence, is also assumed to be self-existent, eternal and indestructible, just as the law of the conservation of energy demands that it shall be. Required, then, an infinite medium impressible by the divine will, here to shape world-material into a blazing sun, there to form a dew-drop, or fashion the diatom which shall live in it and multiply before the sun comes out to re-absorb its evanescent fluid.

Such a medium is the "infinite and eternal energy" of Herbert Spencer, or the Holy Ghost of the Bible. Out of either, through differentiation, comes, by the will of the Almighty, all the forces, psychic or physical, which can touch or shape the soul of man; whence we may regard them as one and the same infinite reservoir of life or mother essence of creation, though looked at from different points of view by prophet and scientist respectively. What stirs this primordial ocean of force, so that systems of worlds shall rise therein, with all their manifold variations of the one eternal unity? The answer is Godhood, or the power that constitutes our Father in heaven God.

In what, then, by this philosophy, does Godhood consist? In just that completed accumulation of power of which mortal life furnishes us a small arc; in the full fruition of that psychic evolution of which the physical evolution of science is but the development of the husk or shell. Godhood is the causative or creative principle of the universe; an entity as absolute, eternal, and unfathomable as being itself, or space and time, the concomitants of being. Without this power, God, the perfected man, might indeed invent a solar system, but he could never objectify it. On the other hand, as before observed, without the mind and will of God as originator and executive, the power itself would slumber in the bosom of space inert throughout eternity. The two combined constitute God the eternal Father, Creator of our earth and all that dwells upon its bosom.

Moreover, it follows that man, as a child of God, begins already to approach Godhood to the extent that he is creative, or thought compelling; bearing in mind, however, that as yet his utmost endeavor reaches no higher than the reshaping, into dead forms, of materials already drawn out of the formless universe by the Creator. In the heaven to come, we shall by no means be occupied in singing psalms and thrumming upon golden harps, any more than we are so occupied in the heaven of the here and now. But as in this life it is the form of things mainly which is open to our investigation, so in that to come the soul or life of things will probably form the subject of our studies. Immortality, as already pointed out, is for ceaseless endeavor toward psychic perfection; which endeavor, as we have seen, stands for the discovery of law,

and the conforming of our lives thereto; the first leading to scientific work such as we can scarcely conceive of here, and the second to that gradual accretion of personal character and power which is at any given moment, the measure of our status in the universe.

Such, then, is the rehabilitation of Jehovah, who, thanks to the labors of the "higher critics," occupies in the philosophic literature of today the undignified plane of *Yaveh*, the mere tribal deity of a people who lived adjacent to ancient Israel; such the real meaning of a Bible concept which, because it does not coincide with the vague, attenuated notions of modern idealism, is spoken of apologetically by even the devoutest of so-called advanced Christians. Small wonder, where pantheism is held up as the ultimate standard of religious ideas, that historical scholars make short work of the Bible and all its concepts, from the limited personal Creator of the world, and the equally limited personal Savior of mankind, to the doctrine of salvation by individual immortality.

And yet had the early Christian thinkers been true, in their philosophizing, to the norms of Christ's religion, the work of the modern scriptural iconoclast would have been very much narrowed. For instance, it would not have availed to hold that Christ was not divine because he was so palpably human; for to be truly human is to be normally approaching the divine. Nor could the inspiration of the sacred writings have been successfully questioned, because they are manifestly not free from the imperfections incident to the minds which reflected that inspiration. In like manner, critics would find it hard to level logical objections against the efficacy of prayer, or the doctrine of divine providence in the affairs of men; for by this Bible philosophy, our faith may rationally return to those numerous records concerning God, which the "higher criticism" is fain to make us class among "hallucinations." We may, for instance, believe that God talked with Adam, as one man to another; that he gave directions to Noah for building an ark; that he wrote with his finger the Ten Commandments on tablets of stone; that he instructed Moses how to build the Tabernacle in the wilderness: that he spoke to the High priest once a year out of the Ark of the covenant; that it was his real voice which spoke at Christ's baptism; that the resurrection of Jesus was an actual-

ity; that the vision of Stephen, the first martyr, was real and objective, when he beheld the Father, with Jesus standing on his right hand; that Paul actually saw a light and heard the voice of the risen Redeemer; that the visions of Isaiah and Daniel, Peter and John the Revelator, corresponded with objective realities, either actual or symbolical. In short, we may still believe in the Christian religion, with its gospel of communication between God and man, and its hope of immortality, if we can again believe in the Christian cosmogony; for in a philosophy where God, angels, and men represent but varying degrees of psychical evolution of one and the same race, there the objections no longer hold, which have all but reduced the religion of Jesus to a vague, thinly-diluted spirit of charity supervening upon life in general; instead of leaving it, as Christ intended, a virile scheme of salvation, co-ordinating, vitalizing, and directing the development of every activity of the human soul, whether physical, intellectual, social, moral, or spiritual, to the end that man may be fitted for the only social order that can endure throughout eternity.

We come, then, to the question, Will reason permit us to hold such a philosophy? If every man is a potential Creator, then we are driven to the conception that the number obtaining this power may be infinite, which means that there is neither beginning nor end to the chain of individual being..

Space will not permit of developing this aspect at length. Suffice it to say that as our conception of the universe must ever be that of unity, so we must conceive the psychic power which calls the formed and limited out of the formless and limitless as no less one, eternal and absolute. How then can such categories be predicated of a being like Jehovah, or Jesus Christ?*

The answer is, that they are true of Godhood, and therefore true of God, the being who attains to Godhood. It is thus that the One and the Many are reconciled. The One is the infinite power or essence, co-extensive with the universe, which, if left to itself, must remain inertly homogeneous throughout eternity, hav-

* For a full discussion of this question, see seven chapters beginning on page 232 in *Scientific Aspects of Mormonism*, which go into all the objections that can be urged against the Bible idea of God.

ing no creative invention nor power of initiative. The Many are beings like ourselves, but psychically perfect; that is to say, beings who have come into perfect harmony with the One, or into a unity such as that which is predicated in the scriptures of the Father, Son, and Holy Ghost.

It is among such beings that creations originate—beings whose minds command matter; and to one such being, Jehovah, and one only, that man owes allegiance as the Creator and sustainer of our world and all that live upon it. Or as Paul puts it: "We know * * * that there is no God but one; for though there be that are called Gods, *whether in heaven, or on earth—as there are Gods many and Lords many*—yet to us there is but one God, the Father, of whom are all things, and we in him, and one Lord, Jesus Christ, through whom are all things, and we through him."

And now as to my conclusion. I am well aware that the philosopher must not ground his system on any *ipse dixit* whatever, even though it be a text in scripture, and assume thereby to have reached a finality; for however much a scriptural foundation might appeal to faith, it must stand entirely on its own merit in respect of reason. Let us, therefore, briefly compare the validity of the premises underlying this philosophy of immortality with those underlying the systems which culminate in individual extinction.

By Buddha's system, the final essence of the universe is Nirvana, the negation of existence or nothingness; or by the more positive interpretation of his concept, it is the negation of phenomenal existence. Plato's ultimate reality is Thought or Idea divorced from all phenomenal expression. Spinoza's finality is Absolute being, which makes itself finite by two attributes, thought and extension. Berkeley's notion was that God is the All-in-all, the Noumena behind all phenomena. Fichte regarded the universe as absolute Mind, which in order to create must become self-conscious, thereby positing the ego and the non-ego. Hegel's absolute is Reason, which, through the upward movements of nature, becomes self-conscious in mind. Schopenhauer found the moving entity of the universe to be Will.

Observe that the premises of all these systems are assumptions, pure and simple. Being ultimate notions, *i. e.*, the largest

wholes capable of hypostasis, they are necessarily beyond the range of experience, and therefore problematical, to say the least. Spencer reduces them all to one negative term,—the unknowable. Idealism may thus be said to proceed by assuming some fact concerning an entity beyond comprehension, and then spinning out its web of thought till, in some fashion or other, it enmeshes the facts of the phenomenal world.

Now, the philosophy so hastily sketched in this paper reverses this process. Instead of proceeding from the unknown (not to say unknowable) to the known, it grounds its fundamental concepts in experience. God the Father may be regarded, from the purely philosophic point of view, as the apotheosis of man, and heaven and immortality are merely extensions, by known laws of evolution, of conditions actually in operation here on earth. In short, it proceeds by the methods of science, in so far as demonstration will carry it, then judges of the darkness beyond by the laws of analogy. Does it not seem reasonable that, if man cannot, from the arc of earthly experience, construct a philosophy which shall satisfy his hopes and aspirations respecting the rest of the circle of being, he is deluding himself to philosophize at all?

But the premises of this philosophy are superior in another respect. Setting aside the question whether they gain in authority by reason of divine sanction, it will at least be admitted that they represent the consciousness of a mighty people. Not only did the Hebrew nation so conceive the norms from which we may reason to immortality, but in some form or other they persist in the naïve understanding of every people on earth, not even excepting those countries where the speculations of Buddha are common as table talk. Whereas, on the other hand, really to apprehend the premises of idealism requires a power of mental involution which practically leaves the system a profound mystery for the masses. By how much the one cosmogony is more an ethnic product than the other, by so much may its premises be the more safely trusted.

Which last thought brings me again to the attitude taken in the introduction to this paper, *viz*, that life, in its larger relation to the universe, is not something to be apprehended by pure rea-

son, but rather by the undivided intelligence; in which, as I firmly believe, direct intuition of truthness forms by far the most important part. Speaking for myself, I may say, that though I have read a score of volumes supporting the thesis of this paper, from data collected by the Psychic Research Society, yet the assurance that comes to me from direct spiritual insight—from faith, if you please,—outweighs them all, with the considerations of this essay thrown in. The fact that I had no beginning as an ego, that I am ultimately a free agent, that I am moving upward in a scale of psychic evolution, but may move downward should I so will, and that I may win heaven and immortality,—these things appeal to me with the same inevitableness with which I sense the infinitude of space, time, and causation; which latter fact my reason is equally powerless to assure me.

And so I infer that, receive it or not, the Bible truth remains respecting ontological concepts: Man is fitted to live by faith and not by sight. Nor are racial sanity and eternal progress maintained so much by the disjointed concepts which we worm out of life and set down in books, as by the infinite spirit which bathes and saturates us, as it were, with the will of the Father, in what might be called ethnic waves of rightness which sweep over us. And, therefore, if this opinion is well taken, we need not hesitate to believe that the great hope of heaven and immortality will live on in spite of the aberrations of philosophy.

Worcester, Mass.

SAYINGS OF FRANKLIN.

Many estates are spent in the getting,

Since women for tea forsook spinning and knitting

And men for punch forsook hewing and splitting.

The Indies have not made Spain rich, because her outgoes are greater than her incomes.

Beware of little expenses; a small leak will sink a great ship.

Buy what thou hast no need of, and, ere long, thou shalt sell thy necessities.

Many have been ruined by buying good pennyworths.

It is foolish to lay out money in a purchase of repentance, and yet this folly is practiced every day at auctions.

CHANGES IN BELIEF.

BY M. P. CROSBY.

When Joseph Smith first stated to the world, in 1820, that he had received a visitation from God the Father and his Son Jesus Christ, and declared that they were two distinct beings, it was greatly opposed by modern divines.

The people had been taught by tradition that the Father, the Son, and the Holy Ghost were all one, without body, parts or passions; consequently, it was easy to believe error, and the truth found much opposition.

It is wonderful how the minds of the people have changed during the last twenty-five years. The constant teachings of the elders before the world, on the Godhead, which are supported by strong scriptural proof, have caused many to read the scriptures; and now the old belief is fast dwindling away, and the world is accepting the truth.

Before the days of the Prophet Joseph, the general belief was that when men die they either go direct to heaven or hell; and it mattered not how good one had been, if he never confessed, nor joined the church, he would go to hell and its burnings forever; while, on the other hand, if one had committed all kinds of crime, all that was necessary was to confess Christ, or join the church before death, and he would then go to the realms of glory, there to remain forever with the just.

A revelation to the prophet states that there are degrees of glory in heaven. (Doctrine and Covenants, Sec. 86.) This throws light on the saying of our Savior: "In my Father's house are many mansions;" also on the teachings of the Apostle Paul (I Cor.

15:40-42). Many people no longer hold to the old tradition. We now find those, quite often, who believe in a preparatory state, where the spirit awaits the resurrection, and that men will receive a final reward according to their works.

To believe formerly that there would be any more revelations, or signs following the believers, was to be frowned at.

Today we have false prophets, miracles, spirit rappings, signs, etc., on every side, all claiming to be of God. Those who will not believe the testimony of the servants of God are being tossed about by every wind of doctrine.

The revelation on the Word of Wisdom, (Doctrine and Covenants, sec. 89) promises us health, strength, wisdom and great treasures of knowledge, even hidden treasures.

In fulfilment of the promise, today, our people, generally and as a whole, stand head and shoulders above the world in health, and strength, and with them in education. In many of the colleges, our young people have led their classes because of their bright intellects.

The world is also gradually accepting this principle. A denomination called the "Church of God," with its headquarters at Moundsville, West Virginia, teach their members to abstain from the use of strong drinks and tobacco, claiming them to be filthy habits, and not pleasing in the sight of God.

It is a well-known fact to college professors that young men who are users of tobacco scarcely ever graduate, if they do, they are in the lower ranks of the class.

A health journal called *Life and Health* says, "Coffee, if used freely, may cost one dollar a month a head, or even more; it should never be given to growing children, and it is a prolific source of nervous and digestive derangement in adults. Tea is less expensive, rather less harmful to the nervous system, and rather more so to the digestive organs." All this goes to show that the revealed principle is true.

The apostles and elders in the days of the Savior preached the gospel free of charge, going from city to city.

Modern ministers say that the conditions have changed, and it is necessary for them to receive a salary or they will not preach. A plan was instituted through the prophet for the preaching of the gospel free of charge, and it has been preached that way by

the elders of Israel ever since, and it will doubtless continue to be so preached until we all come to a unity of the faith.

This plan was also laughed at when it was first made known; now we find people on every hand, who believe the gospel should be preached free.

The Church of God and Hardshell Baptists are two amongst the denominations that preach, this way, only accepting donations, and not receiving a regular salary.

It has long been supposed by a majority that the Garden of Eden was located some place on the Eastern continent, but in a revelation to Joseph Smith, May 19, 1838, it was made known that Spring Hill, in Daviess county, Missouri, was the place where Adam dwelt.

Not long since, a professor of one of the Kansas institutions of learning advocated the theory that "Eden" was located in Kansas, and that Adam and Eve were the original old settlers.

P. P. Campbell, Congressman from Kansas, recently received a letter from a constituent living in Oswego, in which he claimed that the ark was launched at some point in the Mississippi valley. He has made a study of the subject from the Bible, and decided from that and other facts that the statement is true. He wishes Mr. Campbell to ask Congress for an appropriation for archeological discoveries, in the state of Mississippi, to determine if the mound builders were not antediluvians.

And so we see that the gospel truths, as revealed to the Prophet Joseph Smith, are slowly revolutionizing the thought of the world.

Chattanooga, Tennessee.

SONG OF CHEER.

Find in your heart a cheering song
And sing it as you move along.

There's nothing half so hopeful
As a little song of cheer,
When the burden groweth heavy
And the way becometh drear.—*Selected.*

NECESSITY OF PRAYER.

BY SANDFORD WELLS HEDGES, MISSIONARY TO JAPAN.

[President Horace S. Ensign, in the Editor's Table in this number, recounts the labors of the elders of the Japan mission, in writing and translating tracts and music suitable to the people of that land. The printed copy of one of these tracts has come to the notice of the editors, and its English original is here reproduced in the ERA for two reasons: first, to show the simplicity of the teachings needed by the Japanese, who are practically entire strangers to the Gospel of Christ; and second, to emphasize the truth that these simple principles are just as essential and valuable to the children of the Latter-day Saints.—EDITORS.]

In order to comprehend and appreciate prayer, it is necessary, in the first place, to understand the definition of the word, without which the mind is lost in doubt and uncertainty. Therefore, before we proceed any further, let us agree upon the meaning of the word. Prayer, in the sense in which it will be used here, is an earnest memorial, the act of addressing supplication, to the Lord, when none but God is near; for hypocrites love to sound a trumpet before them, that they may have glory of men. But we are told in sacred scripture to pray in secret that we may be rewarded openly. Now, when we speak of prayer, we wish it to be understood that we mean a truthful and a sincere request, expressed in simple and humble words, with a lowly spirit and a contrite heart.

Man's inborn soul teaches him that it is right to pray, and while the crystal streamlet gently flows down the hillside, to add its quota to the ocean, man's desires ascend to heaven through the channels of prayer, to bring them light and love. It is natur-

al for man to pray, and we shall yet learn that within the bosom of everyone is a desire, sometime, to supplicate God for grace and blessing. It may be in the hour of distress or sickness, or, again, at the onset of some important undertaking. It may be in asking for a blessing or favor from above; it may be in appealing for mercy or forgiveness, at the throne of God. Prayer is the desire of the heart, whether expressed in words or thoughts.

Prayer is not confined to the educated or wealthy alone, but is as free as the air we breathe, and is the privilege of all, and true faith and sincerity of purpose will win the boon, the blessing of God's favor. Go where you may, and you will find those who daily engage in prayer. Many, perhaps, when asked, To whom are you praying? find it impossible to answer, thus showing that such prayer is useless, for if the mind be blank as to the character of the object of our devotion, all the faith that we can muster availeth nothing. We must know something about the character of God, or we cannot offer an acceptable prayer unto him. How could we approach with any degree of certainty a professor skilled in the science of astronomy, for information, if we knew not about the professor, his ability to impart knowledge, and his willingness to satisfy our desires? The absurdity of such a proposition stamps it forever useless; and does not the same principle hold good in regard to a knowledge of God?

A statement relative to God may be in place here, inasmuch as some idea of Deity is essential before we can pray to him. Based on the testimonies of witnesses, the following is given: He is merciful and gracious, slow to anger, abundant in goodness, and he was and is so from everlasting to everlasting. He changes not, but is the same yesterday, today, and forever. He is a God of truth, and cannot lie. He is no respecter of persons. He is love.

To fully appreciate prayer and to enjoy its influence, there are several things which we ourselves must do. First, among them, we must see to it that our hearts and minds are free from sin and prepared to receive the blessings from heaven. A mind tinctured with evil thoughts, and a heart which entertains evil desires, cannot be the recipient of the Lord's Spirit, for we cannot expect that God's Spirit shall enter an unclean tabernacle. Therefore, it behooves us to repent of our sins, and put away all

wrong and injurious thoughts. We also must be earnest in our petitions, and exercise great faith, before our prayers avail. To receive joy and happiness, and feel reconciled to all things as they come in the walk of life, let us live lives worthy of imitation, and strive to do good to all men. We must avoid even the appearance of evil and a hypocritical nature, for the hypocrite loves to pray before men; but when we pray, let us enter a secluded spot, away from all outside influences, and there kneel before God, and in humility offer to him the desires of our hearts. If we do this, then joy and happiness will fill our souls, and peace bind up the broken heart.

If there is anything in prayer, there is everything, and the main object of prayer is to seek for aid to become better men and women, to lay claim to the blessings which are in store for all who ask with a broken heart and a contrite spirit, and to render thanks for those already received. True, we cannot expect to receive all that we ask for, for upon many occasions man, by his limited understanding, asks for things which are not proper for him to receive. But the promise is, ask and you shall receive, and if man had faith, and would only study his request before asking, the Lord would be quick to hear, and his prayers would find a fulfilment upon his head. God knows the desires of the heart before they are expressed, so let us, therefore, be careful in our requests.

Now, there is one thing which is most important in regard to prayer, and which, to reap the full benefit of our supplications, we must ever keep in view: Ministers who are sent from country to country to act and negotiate in behalf of the people whom they represent, must conduct all of their business in the name of the government they hailed from, or it would avail nothing. And as Jesus Christ was sent to this earth to set an example, and point out the way back to God's kingdom, he becomes the mediator between God and man. Therefore, in our supplications to the Lord, we must pray in the name of Jesus Christ. Said the Apostle Paul to the ancient Colossian saints, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Remembering this command, man must never neglect to ask all blessings in the name of Jesus Christ.

To a certain extent everyone has some ideal or high ambition they desire to attain to while living upon the earth, and the wise man is always alert, with both eyes and ears wide open, to take advantage of everything that will tend to help him along in his particular line of work. That man would indeed be unwise who would deliberately allow good opportunities to slip by him, if he could have bettered himself by embracing them. All men look up to others for knowledge, and the greater the teacher, the more advantage have his pupils. Hence, by turning to the Bible, we see what splendid advantages the apostles of old had in associating with the greatest of teachers, Jesus Christ. But, thanks to them, we, in these days, are privileged to profit by their lessons, as they faithfully recorded the lessons taught to them. One day, after Jesus had finished praying, one of the apostles said, "Lord teach us how to pray." Now these apostles all were desirous of becoming great and good men, and were continually on the watch for things which would better them, and, of course, were anxious to know how to pray. Jesus taught them by replying:

Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory forever. Amen.

Here is the example set by Jesus Christ, and this prayer passing under the criticism of learned men, has always been admitted by them, the grandest prayer ever uttered. Those who are desirous of making advancement in spiritual things will do well to reflect upon this prayer, and endeavor to put into practice in their everyday life the grand lessons taught by Jesus Christ to all mankind.

Custom and habits are more or less regulated by universal rules. Each country retains its own individuality, and conducts these agreeable to its own way of thinking, for in every country, town or village, there are people who practice some form of this custom. Now that is quite right and natural. Indeed, it would seem strange to meet a person who was not thankful for a present he had received from someone. Children, the world over, from

childhood until they are able to learn for themselves, are taught to respect all, and never to be so rude as to slight the customs of their country by neglecting to say, "Thank you," after having received some gift. Usually a child is always thankful, even more so than grown-up persons; but even among the latter class, there are many who are grateful for some good grace or gift. Allowing your thoughts to reflect back a few years, on your own life, don't you see many places and remember many things that you ought to have been thankful for? Perhaps you were saved from some great danger, or again escaped being injured in some bad wreck. Perhaps for many years you have not had one day of sickness. Again, each year your rice and wheat crops have yielded abundantly. Now, has it ever occurred to you where these blessings come from? What power protected you when in danger, and preserved you in health, these many years? What unseen power sent the rain and gave the sunshine which caused your grain to grow? These are but a few, perhaps, of the many blessings which you have enjoyed, and have you never thought about the great power which regulated the elements and gave you the blessings? One day a man who was respected by his neighbors went out to call on a few friends. During his absence some one of his friends went to his house and left a picture, without leaving any word who it was from. Upon his return home, he was very much surprised, and, without stopping for a rest or anything, again left his home in quest of the giver of the picture so that he could thank whoever it was for it. For hours did he search, enquiring at nearly every house in the neighborhood, and at last found the giver and was very grateful and thankful to him for it. So it is with man; for upon many occasions, blessings are given to him when he does not expect them, and he is away from home, so to speak, but he is not like the man who spent hours trying to find the giver of the picture; on the contrary, he is like many people who do not put forth one effort to find the Giver of life, the Protector of health, and the Watcher of their interests. This is not right, and just as the man was extremely anxious to find the giver of the picture, so that he could thank him, so we, one and all, ought to put forth our best efforts to find the Giver of all good gifts, even God, that we can thank him. If we neglect to return the just dues to the Lord, we are

robbing ourselves of his favor, and will some day stand reproved of him.

It oftentimes happens among the children of men that lessons which have been learned in childhood are entirely forgotten in future years. To answer why, is a problem awaiting solution, but in a general way, it may be stated that men love darkness rather than light, and soon drift away into the sea of despair by entertaining the beliefs of man's frail hypotheses. A young man who had lately graduated from a large college, and who had come in contact with men of science and learning, returned to his parents, whose home was situated in a country place, far away from the noise of a city. Peace and happiness were part of this humble home, and love governed the deeds and thoughts of its occupants. The few years away from his parents had made a wonderful change in him. Prior to leaving his home to attend school, twice daily did he, with his parents, humbly bow, on bended knee, in supplication and thanksgiving unto God. It was a pleasure, then, for him to pray, and one would have thought that never would he depart from the path of prayer. But, 'tis sad to relate, that soon after leaving his home and associating with men of the world, he forgot his daily prayers. Thought he, if I don't pray this morning, but tonight, there is no harm done, as I am now already late for my class, and I dislike to attend school after the exercises have begun. He thought he justified himself by such reasoning, but it only takes a turn of the hand to start a rock rolling down the hillside, and a few thoughts, such as the above, soon throw the soul into darkness, and prayer ceases. It is so very easy to run down hill, but very hard to ascend, and we must be extremely careful, in our ascent, lest at any point we place our foot on a loose rock which will retard our progress. It was no time at all before this young man stopped praying altogether, and gradually drifted away from the teachings of his parents, and was found in the same bad element as some of his fellow students. Imagine, if you can, the sorrow his parents must have felt when they heard their son speak lightly of sacred things.

"Father," said he, "I cannot see the efficacy of prayer. I have a good education, good food, good clothes, and I want for

nothing; therefore I have no request to ask of God. Under these circumstances prayer to me is ridiculous."

"My son," replied the father, "I never expected to see you stray so far away from the teachings of your childhood, and my soul grieves at your conduct, but I wish to tell you that, because you have so much of everything, it is a testimony to you and me that God has heard the prayers offered in your behalf, and you owe unto him your thankfulness for every blessing which you now enjoy; hence, your duty to pray to God is doubled, and even though you may have no immediate desire to, for no one knows what tomorrow may bring, and to fortify yourself against things unseen, you ought to pray. Procrastinate not the hour of prayer, but with bended knee and thankful heart, lift up your voice to heaven in praise to God. As a last request, I beseech you to reflect well upon the teachings of your parents, and with a contrite heart, ask God again to teach you how to pray, before your soul is lost."

Whether the son ever adhered to the advice of his father, I am unprepared to say, but it is more than likely that he did, even though the spirit of prayer had departed from him. O, the weakness of human nature! What a pity it is that man is so prone to neglect all duties, save only the ones which are compulsory, and take advantage of God's mercy where no compulsion is used.

From all the evidences of the existence of God, there seems to be little room on which man could rationally maintain a disbelief in God, and neglect his prayers. Yet the statistical reports of the world show that a large number of people are atheists, that class of people who deny the existence of a God, and naturally they look upon prayer as useless; for, to address a supplication to nothing is truly absurd. It has been stated that man has a natural desire to pray, and that he craves some object of worship. And even the atheist is subject unto this universal worship, though he may decry the idea of God. The existence of a thorough atheist, that is, one who really believes his convictions and denies in his heart the existence of a Supreme Ruler, is doubted by many schools. He may deny the existence of a God, yet he attributes names to, and assumes the existence of, a "governing element," a "great unknown," a "limitless power." Among the school of atheists there is perhaps no one better known than the late Robert Inger-

soll. Though dead, his works still move on, and many there are who by adhering to his writings are daily deceiving themselves and closing their eyes to the light of truth. So converted was Ingersoll to his teachings of the non-existence of God that a large portion of his life was spent in going from city to city preaching this doctrine. No time or opportunity was lost, no means spared, by Ingersoll, in getting his ideas before the people. Many there are who were attracted by his ideas, and today his followers are numerous. But what a mistake these poor followers have made, for their teacher, even Ingersoll himself, in a moment of great trial, thoughtlessly, or rather uncontrollably, gave way to his feelings, and said, as he stood over the earthly remains of his brother, as he was laid out prior to burial, "Oh God, is this the end?" This is conclusive evidence that even though man may deny the existence of God, he cannot retain his inward passions, when meeting some adverse circumstance or experiencing the trial of death. Faith based upon the doctrine of such a teacher, who acknowledged at the bedside of his brother that his true soul was alive to the existence of God, while his own feeble reasoning was wrong, is necessarily weak, and should be avoided by all.

Wherever there is an effort put forth, we may look for some result, no matter how feeble it may be. The water wheel, stationed at the end of the milling house, does not move without producing some result in the stamping room, either by crushing the grain or cleansing it of its chaff. No effort is devoid of a result, whether it be a good or a bad one. What applies to things innumerable among temporal elements, also holds good in spiritual things. And to enumerate the results of prayer would justly occupy volumes. It is not intended to prolong remarks, on this most interesting subject: however, one instance of the result of prayer may be of interest, and it is with this thought in view that the following is written:

Many years ago, in a small town, lived a man with his wife and family. It was no easy matter for them to live, even in a humble way. The husband, a good man as far as intentions went, but very weak in the carrying out of the same, strove daily, with the assistance of his eldest child, to earn the necessary means to support his family. Perhaps, if the money they were making had

been put to the use of buying provisions, the distress of the family would not have been so bad; but alas, the father liked beer too well, and would drink away a week's wages in a single day. The grief and pain his wife and children must have felt upon the return of a drunken husband and father cannot be told in words. The food was nearly gone, while the wearing apparel was very limited; poverty stared them in the face, but still the terrible habit of drinking so drained the income that many suffered for the selfishness of one.

The father, being of a somewhat religious disposition and entertaining many good desires, often thought he would reform from drinking. It happened, one morning, after a previous night of drinking, when he arose and found his wife and children endeavoring to keep warm, and the children crying for something to eat, that his heart was touched, and he resolved, then and there, to abstain from all kinds of liquors, in any form. Would he keep his resolution? was the thought that passed through his wife's mind. After any undertaking, whether it be physical or mental, there is always a reaction. Therefore, after man has committed sin, he feels sorry for it, and resolves not to do it again, but after nature has repaired the abused organs, the same act is committed again. This man knew he had done wrong by neglecting to supply the necessities of life for his family, and he also knew that he must be very humble before he could fully repent of his wrongs: therefore, what was he to do? He knew that if left to his own strength he would fail in his newly formed resolutions, so he adopted a very wise plan, one which can be followed with advantage by many who find themselves under the same conditions as the subject of this story. He requested his wife and children to unite with him in prayer to God in his behalf, on his way to and from work, as he had to pass a number of saloons which had a great attraction for him. With the desire to have her husband stop the use of liquor, she willingly, with her children, prayed unto God to help her husband in his resolution. A week or two went by without the man drinking one drop of beer. One morning, as he was going to work, he met a friend who had noticed that for some time past he had not entered a saloon. Of course, this friend was desirous to learn what was the cause of this sudden stop, "Mr. J.," said the friend,

"don't you find it very hard to pass this saloon, the one you used to enter each day?"

"Indeed, I do," replied Mr. J.

"How is it, then, that you can do it?" asked the man.

"It is this way, my wife and children pray for me, while I myself offer a supplication unto God for strength to leave beer alone, as I go and return from work. The Lord hears our prayers, and I am losing my taste for liquor."

Prayer, accompanied by faith, can work wonders, and ought we not to pray, if such a simple thing can change a friend or relative from a wicked person? It is not necessary to comment on this story. The point is established, and the efficacy is vindicated. In concluding, it is the prayer of the writer that the children of God, wherever they may be, may learn the worth and necessity of prayer; for, remember this fact that no earnest soul is cut off from communion with God, and with the channel of communication freely open, all can seek relief from that power on high.

Prayer gives the conscience relief, and sets thoughts heavenward bound, brings joy and peace to the downcast heart, cheers and comforts the needy, and brings heavenly things to earth for the asking. Happy the man who knows the worth of prayer, and tunes his own heart strings with those of the angels who are ever singing songs of joy and praise to the King and Maker of heaven and earth. Rejoice ye down-hearted, and look upward with joy and happiness, for the Father of your souls rejoices in seeing you pray, while the angels make the walls of heaven ring with the melodious words, "Behold, he prays!"

Tokyo, Japan.

TOPICS OF MOMENT.

European Complications.

Last year, England and France entered into a political arrangement, in the language of diplomacy called an *entente*, by which France was to have a free hand in Morocco and to bring that Mohammedan country into a sort of protectorate of France. This understanding did much to adjust former serious differences between these two countries. It was especially helpful in reconciling the French to the control of the English in Egypt. At the outbreak of the war between Egypt and England, France held equal political power with England in that country. When, however, France declined to join in the war, she lost her share of the political control. This loss to her prestige in Egypt always wounded French pride. That wound has been very largely healed by the acquiescence of England to the assumption on the part of France of paramount influence in Morocco; and it has since been clear that these two ancient rivals have been nearing harmonious relationship.

The Morocco question, however, was not to be thus peacefully adjusted. A short time ago, Emperor William, of Germany, while sailing in the Mediterranean, after formal arrangements and prior announcements, paid a visit to Morocco. Nobody doubted the political significance of that visit. The French were perceptibly disturbed by it, and the English pricked up their ears. At the same time Buelow, on a public occasion, announced Germany's intention to contend for the commercial open door in Morocco.

France would very much regret a conflict with Germany whose superior military powers the thoughtful Frenchmen must recognize. France, therefore, preferred to treat the movement as

a bluff, and pay no special attention to it. The French ministry, however, was disposed to propitiate Germany by some sort of negotiation. The Prime Minister, Delcassé, manifested a willingness to explain satisfactorily to Germany the policy of his country in Morocco. Somewhat to the surprise of both England and France, the German newspapers began a bitter campaign against these countries, and proposed international negotiations which should ignore any prior understanding of France with respect to Morocco. This demand was resented by Delcassé, the French foreign minister; but because he considered his associates in the French ministry so lukewarm in support of him, he offered his resignation. This resignation President Loubet persuaded Delcassé to withdraw. The downfall of the French minister of foreign affairs, Delcassé, would have been a gratifying diplomatic victory to Germany.

There is strong suspicion that the English came to the support of the French, especially if we may regard the words of the *Spectator* as having any significance. This is what it says: "We can assure the German fire-eaters that we shall not fail to do all we agreed to do in maintaining the Anglo-French agreement, and that France, if she were wantonly attacked by Germany, would not call on us in vain."

In the diplomatic world, motives are not generally looked for in the direct object of a controversy. It is not easily conceivable that Germany is really very much concerned about who has the upper hand in Morocco. Germany, like other nations, has the goal of her ambitions. What Germany desires above all other things is the mastery of Holland, which would not only give her an immense sea frontage, but the immense colonies of the Dutch. Colonial ambition is a great moter power in Germany today. With Holland and her colonies, Germany would be a formidable rival to Great Britain. Both Holland and Belgium realize that their national integrity depends much on the hostile attitude that for years has existed between Germany and France. Diplomats are now asking the questions: Is Germany really fishing for political advantages in troubled waters? Does she wish to provoke France to armed resistance, with the assurance in her own mind that she

could easily win out and add to her domain Holland and, perhaps, Belgium?

As long as Russia was regarded as so powerful an ally of France, Germany did not entertain for a moment the thought of such an undertaking; for of all countries in the world that Germany has most feared, it has been Russia. Now, however, Germany believes, after witnessing the war between Russia and Japan, that she overestimated the Czar's strength. With the defeat of Rozhdestvensky, Russia would be so weakened that Germany could easily rest assured that Austria could very well take care of Russia, in case of a war between Germany and France. This supposition of Germany's motives is supported by a declaration of the *Cologne Gazette*, a semi-official German newspaper, that Germany could not afford to enter into negotiations with France about Morocco; because, if Germany made any demands upon France respecting that North African country, she would be bound to see her demands carried through. That means that whatever demands she makes must come in the form of an ultimatum. France would have to yield and suffer humiliation or fight. People are asking quite naturally, What will England do? The English have taken much more seriously the threats of Germany than have the French. Both English and French policy is to isolate, as much as possible, the Germans in European politics. France and Great Britain have reached a harmonious understanding over their colonial policies, and it is now unlikely a more substantial unity of purpose will be reached. France would be really better off with England and Japan as allies than she would be with Russia.

The action of Germany in Morocco will encourage the resistance of the Sultan there. The country is constantly threatened by insurrections, and is held together only by outside pressure. France must act in case of disorder, and then the world will look on anxiously to see what Germany is going to do about it.

The Czar's Easter Ukase.

It was generally considered that great trouble would result in the empire when the Easter celebrations were to take place, on April 30. The predictions, however, were not realized as fully as.

expected. While there were some disturbances, they were not of great consequence. But the Czar celebrated the day by issuing a decree, which, among many other concessions, abolished the severe restrictions on the freedom of worship in regard to the Dissenters, Roman Catholics, and non-Christian religions. It provides that hereafter secession from the Orthodox Greek Church, will no longer involve persecution, or deprivation of civil rights. Children under fourteen will be permitted to follow the belief of their parents. Dissenters will be admitted to cadet and military schools, and may even be promoted to be officers. All non-Christian sects, such as Mohammedans, will have equal rights with Christians, and are no longer to be styled Pagans. But few or no concessions are to be granted the Jews, who are thus punished, undoubtedly, owing to their activity in revolutionary movements.

Certain classes of prisoners, including those arrested for participating in the great disturbances of January 22, receive pardon; the *mirs*, or village communities, are relieved from all arrears of taxes, amounting to \$37,500,000, and what is still better, from all back payments on account of lands given to them at the date of their emancipation. *Harper's Weekly* says:

It should be borne in mind that of the forty million serfs emancipated by Alexander II, only about one half, namely, the serfs of the crown, received a gratuitous endowment of land. To the other half was apportioned estates belonging to their former owners, saddled, however, with the obligation of paying for the lands in installments stretching over a long period. From this point of view, the operation was analogous to that which we see going on in Ireland under the operation of the act intended to transform tenants into peasant proprietors. The difference is that in Ireland the peasant acquires his land in severalty, whereas, in Russia lands were allotted to a commune in his collective capacity and, of course, the commune became collectively liable for the debt due the former owner. Sometimes the land apportioned might be poor, sometimes there might be no harvest in consequence of a drought; in any event, the number of the commune's inhabitants would continually increase, while the area of its land would remain stationary. The inevitable result of such conditions was that many communes would fall into arrears as regards payment of the installments owing to the former landowner, and, for like reason, would default in the payment of the taxes exacted on behalf of the imperial government. It is the hopeless.

ness to which the *moujiks*, or members of the peasant commune, have been reduced by the joint incidence of these burdens, and not the very slight success of the attempt to inoculate them with revolutionary doctrines, which is accountable for the agrarian outbreaks and outrages that of late have terrified the nobles and larger landowners in many provinces of European Russia.

It is, therefore, easily seen how this Ukase of the Czar has had a conciliatory effect upon the rural population, which, in turn, accounts for the failure of the threatened Easterday uprising.

Then, again, the comprehensive act of toleration in religious concessions, is a specious substitute for constitutional government which Russian Liberals are clamoring for. By it the Czar seeks to conciliate the Moslems and Buddhists of Central Asia, the Roman Catholics of Poland, the Lutherans of the Baltic Provinces and Finland, and above all the seceders known as Old Believers, who inhabit the center of European Russia and number about seventeen million souls. These include a large proportion of the merchant class, who are, of course, the richest people of the empire outside of the Grand Ducal coterie. These Believers refused to consent to the ritual reforms introduced by Peter the Great, but otherwise they believe in the doctrines of the Greek church. They make the sign of the cross with three fingers instead of two, and refuse to use intoxicating liquors, tobacco, tea and coffee, and are sober and industrious, and consequently well-to-do. It was reported some weeks ago that in return for permission to worship according to the dictates of their own consciences, they were raising millions of dollars to give to the government for the expenses of the war.

It is indeed surpassing strange that only for the difference in ritual forms from the Orthodox church, the Old Believers for nearly a quarter of a century, have been forbidden to use their altars for religious purposes, to endow their churches with real or personal property; to establish monasteries, to build schools, or even to print and circulate their religious books. The son of a Believer could not enter a military or naval school, and hence could not be a commissioned officer in the army; or, if he did a valiant act as a common soldier, the medal of bravery was withheld from him. These galling prohibitions, on so many millions of people, instituted

and carried out for generations by the bigotry and intolerance of Pobiedonostzeff, the Procurator-General of the Holy Synod, are rescinded by the Czar's Easter Ukase, and henceforth the Old Believers are placed on an absolute equality with members of the state church.

It will be remembered that some time ago, France refused to loan Russia more money. It was then predicted that the war must soon close. By this Ukase of the Czar, however, he has made his treasury independent, for the present at least, of any foreign country. No sooner was it declared that the Old Believers were to be granted all the privileges of the orthodox subjects of the Czar, than they arranged to raise five hundred million dollars as a free gift to the sovereign, which amount is, perhaps, only the first installment of the donations expected from these wealthy schismatics.

Among the dissenters from the orthodox church, who will be benefited, are the Dukhobors, who have been emigrating to Canada to escape the hardships imposed upon them in Russia.

Now let us hope that the Czar and the Liberals of his dominions will see that the Ukase is put to practice, for there is a lingering suspicion that, like so many other edicts declaring concessions and liberty in Russia, it may be effectually blocked by the friends of the autocratic system, in its practical application.

LET LIGHT DESCEND.

(For the Improvement Era.)

Open the windows of heaven, O Lord,

Let light descend

On every tree, and flower, and blade,

On every mountain, vale and glade,

On every creature thou hast made,

Let light descend,

O, thou, our Friend.

We have wandered far from the fold, O Lord,
Let light descend;
Amid sore distress and scenes of woe,
With hearts that are failing, to and fro
We stagger and reel, and sigh as we go;
Let light descend,
Our one true Friend.

The way is so lonely and cold, O Lord,
Let light descend;
O, for some hand in the darkness to greet!
My friends are lost in the dismal street,
I hear but complaints and scurrying feet;
Let light descend,
Be thou my Friend.

How long shall the blind lead the blind, O Lord,
Ere light descend?
Groaning beneath burdens of discontent,
Stifling the great blessings thou hast sent,
Each following his own mad selfish bent;
Let light descend,
Our only Friend.

Open the windows of heaven, O Lord,
Let light descend;
Light that shall shatter the head of gold,
And gather its fragments manifold,
Into one great heart of love that shall mould
Each man a friend;
Let light descend.

RUTH MAY FOX.

Salt Lake City, Utah.

EDITOR'S TABLE.

AUTHORITY GIVETH ENDURING POWER.

Men of the world are generally applauded for their works, while men divinely appointed often receive the persecutions of their fellows. The truth of this was never more plainly exemplified than in comparing the lives and works of men who have sought merely to imitate some of the features of the true Church of Christ, with the lives and labors of the leaders of that Church—the Latter-day Saints. The former have received aid and sympathy from men of the world, while the latter have been hampered and persecuted. But for all this, there is no truth plainer than that the imitators soon fail, while the true Church—the work of the Lord and his Saints—has gone on, and will continue to endure.

Why is this? Because, behind the Church of Jesus Christ of Latter-day Saints there is divine authority. This is not found in those who imitate either its spiritual or its temporal features; and hence, in their efforts, no matter how aided by the world, there is no enduring substance.

Further, the Church has two characteristics—the temporal and the spiritual, and one is not without the other. We maintain that both are essential, and that one without the other is incomplete and ineffectual. Hence the Lord instituted in the government of the Church two priesthoods—the Lesser or Aaronic, having special charge of the temporal, and the Higher or Melchizedek, looking to the spiritual welfare of the people. In all the history of the Church, there has never been a time when considerable attention was not given to temporal affairs, in the gathering places of the

Saints, under all the leaders up to the present time, as witness the building of Kirtland, the settlements of Missouri, Nauvoo, and the founding of cities and towns in the far west, our present home. The Saints have lived, and helped each other to live; have worked out their temporal salvation with zeal and energy, but withal have neither neglected nor forgotten the spiritual essence of the great work inaugurated by divine order, as witness their temples, and other houses of worship, that have marked their every abiding place.

And so, while we have devoted much time to temporal affairs, it has always been with a view to better our spiritual condition, it being apparent that the temporal, rightly understood, is a great lever by which spiritual progress may be achieved, in this earthly sphere of action. Besides, we have come to understand that all we do is indeed spiritual, for, before the Father, there is no temporal. Hence, in our labors of redeeming the waste places, building homes, erecting temples and houses of worship, there is a strong spiritual vein underlying the outward temporal covering. Permeating every action of the Latter-day Saints is this spirit of the gospel, giving life and vigor and endurance thereto. It was this faith which led them through the trials of Kirtland, the misfortunes of Missouri, the exodus from Nauvoo, and which upheld them through the dreary days of Winter Quarters and the plains. It has brought them, one of a city, and two of a family, from the states of our own nation, and from the distant nations of the earth, to their homes in the mountains. It is the sealing power that binds them together; that enables them to rejoice in tribulation as in happiness, in adversity as in prosperity.

Whatever they have built by their toil and faith, will endure, for it approaches the perfect, being composed of both temporal and spiritual. Looking through the dressing of their temporalities, one sees the spirit of eternal life,—the enduring substance. For this reason they have been able to endure, and will be able to endure, their great fight of afflictions, and have taken joyfully reproaches, and the spoiling of their goods, knowing that in heaven they have the better and enduring substance.

But, returning to those who have sought to imitate features—temporal and spiritual—of the work of the Lord: as an example,

a recent magazine article, sent to me by some person, for what reason I know not, names the founder of the Shilohists as a wonderful man. He has built a temple without means, having started it with only a few cents and with his hands and a wheelbarrow. It recounts that wealthy men and others came to his assistance; money came freely into his possession, until he was able to finish a splendid building, "The Gates of Praise," which cost \$250,000. Much is also made of the fact that he has traveled to Europe and other places without purse or scrip, proclaiming his mission. He always found that the Lord provided; and he returned, having visited many cities, promoting his work with much success. He has founded a community who are devout, and who are said to "live the Bible;" and furthermore, who have been called upon, two by two, with staff and scrip, to start out into the world. But with all, there is no provision for the temporal life, and no recognized authority from God; hence, as with many others who have begun communities under these conditions, when the founder dies or passes into disrepute, disintegration must follow. How many examples might not be recalled, whether with temporal or spiritual imitators, in which this has been the case! They, and others living, are faint imitators only of the work of the Lord established by the Prophet Joseph Smith, with calling, power, and authority from on high. They lack this power, this authority, and hence their works are short-lived and incomplete, even if they are fostered, petted and assisted by the wealthy. The practical value of truth depends largely upon who stands behind it.

The Prophet Joseph, persecuted and reviled of men, as are his followers, accomplished all that his imitators have achieved, and more, with the difference, that his work has gone on from the first, and will continue to grow steadily to the time of the redemption of the world, for it was instituted of God, the Eternal Father, and is permeated by the living power of his Holy Spirit. It is not a dead form, nor a temporary fad, excitement or experiment, but the true religion of Jesus Christ, in which the fruits of the Spirit are manifest: peace, love, virtue, honesty, integrity, spiritual and temporal helpfulness, and fidelity to every known virtue in the law of our Savior. It is a practical, every-day, common-sense religion, which will enable men and women who will bow to its man-

dates and adopt in their lives its spiritual and temporal precepts, to become indeed the sons and daughters of God, worthy to dwell in peace and happiness upon this earth, and eventually in the heavens, in the presence of the Father, Son, and Holy Ghost.

JOSEPH F. SMITH.

A REMARKABLE EXPERIENCE.

The following experience is related to the ERA by an elder who prefers his identity to be unknown, as he considers the incident of too sacred a character to be coupled publicly with his name:

It may be interesting to some, to read, in connection with this, the 46th verse of the 76th section of the Doctrine and Covenants, in which the Lord says that he gives to some a momentary view of the torments of the condemned, but immediately closes the vision. If he shows that side of the hereafter to some, why should it not be consistent to think that he would reveal its opposite to others, for their benefit? The writer thinks that the 9th and 10th verses of the second chapter of First Corinthians could be taken as a direct statement to that effect: "But, as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

At a period in this elder's life, when he was making determined efforts to overcome his weaknesses and perform certain duties required of him, being worried and troubled, he had an experience which he could scarcely class as a vision, or as a dream, though it occurred in his sleep, in the quiet of the night.

He thought he saw himself in a kneeling posture with his face turned heavenward as though engaged in prayer, when there gradually stole over him a feeling of calm contentment, an utter forgetfulness of trouble, and an obliviousness to mortal surroundings. This sense of satisfaction increased to one of joy until his soul was

wrapped in exquisite happiness, such as he had never experienced before in his most favored hours.

There was borne in upon his mind, taking possession of and quickening his heart, a sense of supreme possession. It was as if every righteous desire were granted, every good thing wished for in life were given; there was a fulness of realization overwhelming in its nature.

It seemed that he was aglow throughout his entire body with a warmth that was heavenly: even now, after years have passed, he can feel the thrill in his breast of the glorious light that seemed to illuminate him.

Then the climax of the experience commenced, as the flame in his heart burned brighter, and it seemed that every nerve in his body was alive and quickened into independent vibration. His blood seemed to leap through his veins, his heart throbbed tumultuously, as if about to burst its walls, as forces, strange, powerful, yet heavenly, held him in sweet yet awful control. He could almost feel himself being consumed by an inward fire, and, finally, as the sensation became still more strongly intensified, he thought he felt his spirit leaving his body, which was apparently unable longer to endure under the influence that possessed him. In an agony of joy, no other term will express it, he cried aloud, "O Lord, withhold thy blessings, I can endure no more!" Then he awoke, the tears coursing in torrents from his eyes, and his body quivering in every part, a glorious sense of a wonderful experience in his heart!

In quiet thought and contemplation over what had occurred to him, there came as the most logical and reasonable explanation of it, the conclusion that for a brief period he had been permitted to taste, through the power of the Holy Spirit, celestial happiness; and an explanation, to some extent at least, was therein found of the scripture quoted that man cannot see nor hear, nor understand, the extent of God's blessings; for this elder knows now, to his complete satisfaction, that man not only cannot know and describe the extent of this divine joy and happiness, but he could not endure its fulness while in mortality. He can sense now, and thinks that he can never forget, that the effect of the Spirit upon the sense of man, is light and warmth and fire.

The milder form of the happiness felt is such as he thinks only those the most favored in temperament, and most blessed of God, can enjoy in mortality.

He makes this experience known, only for the reason that it may stand as a testimony of God's love and mercy toward his children, and, therefore, comfort the hearts of those who need and believe.

The result to himself was not one of self gratulation, but one of fervid desire; for, to have that experience continued, with the power to endure and fully appreciate it, is such a reward that the gold, the jewels, the power, the magnificence, the dominions, of the earth, would dwindle as the tallow dip in comparison to the flaming sun at noon day.

"MORMON" MUSIC AND LITERATURE IN JAPAN.

The ERA has received, under date of Tokyo, April 20, 1905, a cheering letter from the Japan mission, in which President Horace S. Ensign expresses his joy that notwithstanding the fact that the enemy of righteousness is up in arms against the Church and the servants of God, the people, the organizations, and institutions of Zion continue to increase and improve. He further says:

We are getting along very nicely over here. The last mail from home brought the happy news from the First Presidency that three elders had been called to this mission, and would sail from Seattle, May 16. They will certainly be received with open arms. [These brethren left Salt Lake City, May 11, 1905. Their names are: Burt Seeley, Mount Pleasant; W. R. Fairbourne, Gale; and Le Roy Chadwick, Ogden. —Ed.]

For several months past, we have been devoting the greater part of our time to writing and translating literature. We have written and published five tracts. Sixty-five of our hymns have been arranged into Japanese verse, and your humble servant has written music for them. I enclose a sample copy of one of the pages, it being a proof of one of our Sunday school songs—*Beautiful Day of Rest*. The printers have promised to have our *Sambikasko*—Hymnal—as it will be called, out by the first of June.

Tracts are being prepared, and Elder Stoker is now at work trans-

lating Edward H. Anderson's valuable and instructive *Brief History of the Church.* * * * * *

The Lord is blessing us. We are very happy in our work, and the future looks very bright. We have many friends, and hope soon to see some of them associated with us in a church capacity.

While we have been unable to organize an M. I. A., we have a thriving Sunday school which promises well. The children are deeply interested in their studies, and it does my heart good to hear them recite the story of the birth and mission of the Savior. We are now teaching them the first principles of the gospel, and it is gratifying to see how they understand them. Our Sunday school has proved all, yea, more than we expected of it. Through it, many doors have been opened to us, and we have made everlasting friends of many whom, otherwise, we would not have met. Naturally my heart swells with pride when I hear the children sing, with heart and soul, the melodies I have written for our translated hymns. I feel safe in saying that, comparatively speaking, the "Mormon" hymns are better known, and more often sung, than the hymns of other denominations here. We have taken time to teach them to the children. Again, we have endeavored to write music similar to their own, having left out our own entirely. Other denominations have adapted words to their music, which has not proved a success, so far as I have been able to learn.

The health of the brethren is excellent, though Sister Ensign is not in the best of health. * * * * * Present my warmest regards to the brethren of the General Board, and to those in the office. Ever praying for your welfare and happiness, believe me, your brother in the gospel,

HORACE S. ENSIGN.

A YOUNG LADY'S REPLY TO MISSIONARIES.

If the young men will pardon me, I shall try to defend the young ladies in reply to the article in the May ERA on, "Man Proposes."

The few girls whom I have seen think it is quite unjust for our missionary friends to accuse the young ladies of being so very worldly and shallow as to make "point lace and diamonds" the aim of their lives, when there are so many more beautiful things to be had without riches.

In the first place, I think you will find the young ladies who do break engagements are but following out the motto:

To thine ownself be true,
And it must follow as the night the day,
Thou canst not then be false to any man.

This we know is right. In most cases, she has fallen in love with someone else, and surely our young men would not be selfish enough to want her then. Leading such widely different lives, the ideals and aims of each must necessarily change, and the first fascination passes easily away.

It is rather foolish to give a promise to last for three or more years, as we know not whom we might meet to shatter it. If a young lady denies herself passing pleasures, being true, in many cases she will no longer be attractive when her missionary friend returns, and, as a consequence, it is his turn to "call it off." Then again, the girl who cares only for the wealth of this world is surely not worthy of a noble missionary. In that case he should be glad she has forgotten him.

As advice to the missionaries, I should say, "Do not propose just before going away; it is quite selfish to ask a lady to stay at home so long a time; but if you do, and both are congenial in every way, and neither changes in three years, then I think both will be true, otherwise it is good fortune which separates the two." Mistakes are better found out before the marriage vows are given.

A missionary is a happier man when his whole time may be devoted to the saving of men's souls, and his attention is not divided. He will be a braver, truer missionary if he has no cares at home, and he will surely find some one, true and beautiful, to love when he returns.

Very truly,
"ONE OF THE GIRLS."

APPRECIATION.

The recent publication of Prof. M. Hall's paper on the training of children, in the IMPROVEMENT ERA, has brought many letters of congratulation to the author, complimenting him on the

value of the article. That our readers may judge how educators view it, and so perhaps be led to read it again with profit, we reprint the following note, dated April 24, 1905, East Aurora, New York, from the chief of the Roycrofters and the publisher of the *Philistine*:

I have just read your little booklet on education. It certainly shows an insight into the heart of things that is very excellent, and I congratulate you on it. I expect to make use of some of your thoughts for the benefit of Philistia at an early day. So here is a hand-grasp over the miles, and I am ever,

Your sincere

ELBERT HUBBARD.

The following is from the Director of the Science Department of the State Training School, University of Utah, dated April 8:

Your philosophic and altogether charming essay on the *Development and Training of the Child* reached me a few days ago. It has been read and re-read with pleasure and profit. I consider it a distinct contribution to our philosophic literature. * * * * Your essay should commend itself to every earnest, thoughtful, growing teacher and parent. * * * * It commends itself to me because it bases itself essentially upon good common sense, which gives it vitality and stability, and because it is at the same time pitched on a plane of fine sentiment, and is couched in splendid diction. * * *

Fraternally,

JOHN S. WELSH.

QUESTIONS AND ANSWERS.

Is it proper for a priest to preside over a Mutual Improvement Association meeting when there are elders present?

Several years since, the General Board, with the sanction of the Presidency of the Church, adopted a resolution declaring that the president of a Young Men's Mutual Improvement Association must hold the Melchizedek Priesthood, but that his counselors need not. If the president is present, he necessarily presides, but either counselor may conduct the meeting of the association by

request of the president, whether the latter be present or whether he be absent.

Should our young people be encouraged to hold and attend "Character balls?" Are they beneficial to the young in any way? Are they calculated to cultivate and encourage spiritual growth?

(1) If the balls are high class, and well conducted, and the characters selected are of the good and noble order, there can be no more harm in a "character ball," than in any other ball. It can be made very detrimental, however; so can any dance, or ball.

(2) Character balls, like other amusements, may be beneficial, because they provide diversion which, if healthy, is very necessary to the young. Character balls may be made valuable in the study of historical characters.

(3) No; dances, or amusements of a physical nature, are not calculated to cultivate or encourage spiritual growth, only as they may aid in providing a good body which is very necessary for spiritual and intellectual growth.

The above applies to "character balls," not to "masquerade balls," which are bad under any conditions, and should be shunned entirely.

DEFENDS THE TRUTH.

From Cardston, Alta, Canada, comes the following, dated April 14, 1905. There are thousands who can bear similar testimonies:

Editor Improvement Era:

DEAR BROTHER:—It is very seldom that I care to have my name before the public, but there are times when I think it a duty to give one's thoughts to defend the truth. When I hear and read of evil-designing persons speaking disrespectfully of President Smith, I feel that they are casting reflections upon my deceased father, for I have often heard my father state, in private conversation, that there was not a more honorable, God-fearing man upon the earth than Joseph F. Smith, and that President Smith would give his life and all he possessed for

the building up of the kingdom of God. And father's family have looked upon Joseph F. Smith as a second father, and when our father was away from home, many of us would go to Joseph F. Smith for advice and counsel; and we learned to love him; and know him to be kind and affectionate, and today he has proven himself to be a true friend to the widows of President Snow. The more the wicked revile and persecute, the stronger our love will grow for President Smith and those connected with him.

Respectfully,

FRANK H. SNOW.

A WORTHY MOTTO.

In addition to the general motto of the Young Men's Mutual Improvement Associations, "The Glory of God is Intelligence," the associations of Wayne Stake of Zion, over which Elder M. W. Mansfield is superintendent with Seth Taft and B. H. Robison assistants, have adopted the following: "A Crown for a Prize at the Top." Here's wishing that you may reach your aim!

NOTICE TO CORRESPONDENTS.

Please write your names and addresses on all packages returned to the ERA or the General Secretary, to save error, and to enable us to identify packages.

NOTES.

He who is doing no good to others, is doing much harm to himself.

Prosperity becomes a poison when it grows at the expense of piety.

Having read the story, "Man Proposes," contained in the March ERA, I suggest that the following quotation from Cicero is the moral of the piece: "When you are aspiring to the highest place, it is honorable to reach the second, or even the third rank;" or in other words, "It is better to have loved and lost, than never to have loved at all."—*Lawrence A. Miner, Tahiti.*

IN LIGHTER MOOD.

Smith—"If a Filipino ate his father and mother, what would he be?"

Brown guesses "Full," then "Cannibal," then gives up.

Smith—"Ha! ha! old man, an orphan, of course."

Some Indians pick hops all through the heat of the summer, and spend in a day their entire earnings for glass beads, while all the time winter is coming on and no blankets and warm clothing are provided. Some people do this who are not Indians.

A father had been lecturing his son upon the evils of staying out late of night and getting up late in the morning. "You never will amount to anything," he continued, "unless you turn over a new leaf. Remember that the early bird catches the worm."

"How about the worm father?" inquired the young man, borrowing the old sarcasm. "Wasn't he rather foolish to get up so early?"

"My son," replied the father solemnly, "that worm hadn't been to bed at all. He was on his way home."

Joseph Jefferson who died April 23, 1905, in Florida, believed in early marriages. At Yale last June he advised a group of juniors to marry just as soon as they could afford it. Then he went on. "I abominate bachelors: The older they grow, the more conceited they grow. I took one down a peg, though, the other day. He was talking about this woman he had known, and that woman he had known, and all these women, it seemed, had married.

"'Why,' I said, 'you are in danger of getting left. Why don't you, too, get married before it is too late?'"

"'Oh, said the bachelor, with a chuckle, 'there are still plenty of good fish in the sea.'"

"'But the bait,' said I; 'isn't there danger of the bait becoming stale?'"

The New York correspondent of the *Cleveland Plain Dealer* thus tells how the office-boy got the better of former Secretary Root:

"Said Mr. Root, 'Who carried off my paper-basket?'"

"'It was Mr. Reilly,' said the boy.

"'Who is Mr. Reilly?' asked Mr. Root.

"The janitor, sir."

"An hour later Mr. Root asked, 'Jimmie, who opened that window?'"

"Mr. Lantz, sir."

"And who is Mr. Lantz?"

"The window-cleaner, sir."

"Mr. Root wheeled about, and looked at the boy. 'See here, James,' he said, 'we call men by their first names here. We don't "mister" them in this office. Do you understand?'"

"Yes, sir."

"In ten minutes the door opened, and a small shrill voice said, 'There's a man here as wants to see you, Elihu.'"

A certain man of letters who spent last summer in the Catskills reports having overheard the following conversation between two rustic fellow guests at his boarding-house table:

First Rustic (cutting pie in two unequal pieces and giving his friend the smaller piece.) "Thar's yer pie, Jonas."

Second Rustic (in an aggrieved tone). "Say, Elias, if I'd ben a dealin' out that pie I'd a' given you the biggest piece!"

First Rustic. "Wal, Jonas, what 'yer kickin' about—ain't I got it?"

"Say, Charley why is the Fourth of July like an oyster stew?"

"Because we like it so, I guess. But what is your answer?"

"Because it don't amount to much without the crackers."

"Very good, very good! But why is the Fourth of July?"

"What are you talking about, old fellow? You are talking nonsense. Why don't you ask 'why is your grandmother?'"

"I think you are the crazy one. You see, 'J' is the first of July, 'U' is the second, 'L' is the third of July, and 'Y' is the fourth of July."

"Yes, that's pretty good, but I know what you are going to say next."

"What?"

"I simply knew you would say 'what.'"—*Woman's Home Companion*.

The Hon. Amos. Allen, the successor in the House of the late Thomas B. Reed, relates how the former speaker once called upon the head of one of the departments on a matter of official business.

The secretary was out, but a new private secretary, wearing his newly acquired honors somewhat haughtily, was there. "Can you tell me when the secretary will return?" asked Reed.

"Really," answered the private secretary, unaware of the identity of the distinguished caller, "really, you know I have no idea."

"Well," drawled Reed, "you look it!"—*Harper's Weekly*.

OUR WORK.

THE ANNUAL M. I. A. CONFERENCE.

Let all the officers of the M. I. A., as well as the members, make it a point to attend the annual conference in Salt Lake City, on June 9, 10 and 11. A good time is assured. On the evening of Friday the Emma Lucy Gates' concert will be held, in the Tabernacle, and Saturday evening a grand reception and dance in honor of the visiting officers, in the Granite Stake house.

The officers' meetings begin on Friday, 10 a. m. Among the subjects to be presented will be the following:

"Substitute for Formal Missionary Work: (1) General Individual Work; Personal Attention by Officers to Members—Arousing of Universal Patriotism," "Obstacles in the Way of Mutual Improvement: (a) In our Country Wards; (b) In our City Wards." "Indispensability of Regular Ward and Stake Officers' Meetings, and a Regular Order of Business." "The Fall Conventions."

On Saturday, beginning at 10 a. m., there will be "Ten, two-Minute Talks on Manual Difficulties," with a response by a member of the General Board. Come prepared to take part not only in this but in all the subjects, for general discussion will follow each topic.

"The Excuse Hunter—Kill Him Off," will follow, and then will be treated "M. I. A. Machinery," and "The Spirit Giveth Life."

On Sunday, June 11, there will be three conjoint meetings, the first a conjoint officers' meeting, at 10 a. m., in the Assembly Hall, with the following program.

1—Greetings; 2—(Papers, 15 Minutes), "How May Our Associations Create a Popular Sentiment for Right Things?" Mathonihah Thomas; Discussion, 10 minutes; 3—Music; 4—"The Member with a Purpose," Mary E. Connelly; Paper and Discussion; 5—"Management of Preliminary Programs," Sasie Heath; "Management of Conjoint Meetings," B. F. Grant; Verbal instructions, 15 minutes each; 6—Ten Minutes Devoted to One-Minute Talks on, "Results of Last Year's Resolution on 'Reverence for Sacred things.'"

Resolved: That we will exert every effort to persuade the members of our associations to join in developing in the hearts of the young people a sentiment of reverence for sacred places and sacred things; and

to unite with us in refraining from talk, laughter, and all unseemly conduct in our worshiping assemblages; and in keeping all our places of worship clean, well ventilated and attractive.

Open to all officers.

2 P. M.—TABERNACLE.

1—Opening Exercises; 2—Addresses of Welcome, Presiding Officers; 3—Presentation of Officers and Reports; 4—Music; 5—Tested by the Lives of its Members, how far is the M. I. A. Work Vindicated? (time, 30 minutes) Junius F. Wells; 6—Music; 7—Home Influence, the Source of Spiritual and Moral Living, (time 30 minutes) Ruth May Fox; 8—Address, Primary Associations, (10 minutes) Minnie L. Snow; 9—Closing Exercises.

7:30 P. M.

1—Opening Exercises; 2—Address, Primary Associations, (10 minutes) Ida B. Smith; 3—Music; 4—"Effort May Modify Environment," Susa Young Gates; 5—Music; 6—"Let Us Worship God," (30 minutes) Nephi L. Morris, 7—Closing Exercises.

HOW TO SECURE PROMPT AND REGULAR ATTENDANCE.

Individual punctuality is the greatest essential. Before the season's work starts, go out and visit, in connection with your counselors and those you can depend upon, every member of your association. Visit members in their homes, and tell them you expect to begin the season's work on such and such a night, and that you are going to begin exactly on time. Emphasize this and then be very careful to begin on time, too. Be at the door before the time for commencing, and, together with your counselors, shake the hand of every man who enters the hall, and thank him for being on time; and all who come in late, be on the outside, and greet them there; and in a good-natured way, ask them to come a little earlier next time, if possible, providing you can do this without offending them. Of course you must use tact. This plan has been tried and found successful.

Don't talk about punctuality all the time yourselves, as officers, but get somebody else to talk upon the subject, too, and get somebody who is inclined to be late. Stimulate the disposition to be on time, and always be on time yourselves. Do not leave it for your counselors or some one else to begin the meeting. This hand-shake before the meeting begins is one of the best things imaginable to create a fraternal feeling among the members.—GEORGE ALBERT SMITH.

EVENTS OF THE MONTH.

BY JOSEPH F. SMITH, JR.

Local.—April, 1905.

L. D. S. MEETING HOUSE BURNED.—On the night of the 1st, the meeting house of the Saints at Gavin, Miss., in the Southern States mission, was burned to the ground by the hands of enemies.

PASSING OF PRESIDENT CHARLES KELLEY.—President Charles W. Kelley, of the Box Elder stake of Zion, son of John P. and Eliza Long Kelley, and one of the best known citizens of northern Utah, died at his home in Brigham City, Sunday afternoon, 23rd. He was born in Hereford, England, June 9, 1841; baptized July 5, 1860, by Joseph Dilworth, in Herefordshire, and on November 22 of that year, he married Emma Price. In April, 1862, he was ordained a Priest by Elder William Thurgood, and in 1866 immigrated to Utah, crossing the plains in Captain Andrew H. Scott's ox train, which arrived in Salt Lake City October 8, 1866. Brother Kelley first located with his family in American Fork, where his parents had resided since 1862, and was ordained an Elder by Alonzo H. Raleigh, in 1868. In March, 1869, he removed to Box Elder county, where he took an active part in Church work, and when the Box Elder stake was organized, in 1877, he was set apart as second counselor to President Hans P. Jensen, in the stake presidency, and served in this calling till the death of Elder Jensen, when he was ordained president of the High Priests' quorum. In 1885-87, he filled a mission to England, and in April, 1888, was chosen second counselor to Rudger Clawson in the presidency of the stake, and became first counselor in April, 1897, succeeding Elder Adolph Madsen. After Elder Clawson was called to the apostleship, Brother Kelley was chosen president of the Box Elder stake, and was set apart November 20, 1899. This position he held at the time of his death.

THE SUIT TO ACCOUNT FOR TITHING.—On the 27th, the attorneys on behalf of the Church in the sensational and ridiculous suit brought by Charles A. Smurthwaite and Don C. W. Musser against the Trustee-in-Trust, filed a brief demurrer in the Third District court.

THE WESTERN PACIFIC RAILWAY.—Work on the new railroad from Salt Lake City to the coast began in Salt Lake City, Friday, 28th, when the first ground was broken on Ninth South and Sixth West streets for a grade. The new road, which is called the Western Pacific, is backed by George J. Gould.

ORGANIZATION IN LINCOLN AND LAKETOWN WARDS.—On Sunday, 30th, the Iona ward, Bingham stake, was divided, and the Lincoln ward organized, with Heber Austin bishop. The new ward has a population of 204 members, and 54 families.

On Sunday, 30th, Elder George H. Robinson was chosen bishop of Laketown, to fill the vacancy caused by the death of Bishop Ira Nebeker.

DIED.—Wednesday, 21st, in Ogden, Martha Brown Wayment, one of the oldest residents of Weber county, born in Bassingbourne, Cambridgeshire, England, May 26, 1823, and joined the Church in 1856.—Monday, 17th, in Holden, Jane Roberts Bennett, born in Flintshire, Wales, June 22, 1824, and baptized December, 1850.—Thursday, 18th, in Riverside, Idaho, Hannah Clough, born in Yorkshire, England, 1816. She received the Gospel about sixty years ago, and came to Utah in the 70's.—Wednesday, 19th, in Provo, Catherine E. Newscome, one of the oldest residents of that place, born in Cork, Ireland, 1835; joined the Church in 1861.—The same day, in Lake Shore, Mary Graves, a faithful member of the Church, aged 88 years.—In Soda Springs, Saturday, 22nd, Bishop Ira Hogan, of Thatcher ward, Idaho. He was born November 24, 1844, and had been in the bishopric, first, as a counselor to Bishop Pond, and then bishop of thatcher ward, since 1892.—Sunday, 23rd, in Salt Lake City, William Howell, one of the early-day railroad builders of Utah. He was born in Monmouthshire, Wales, August 29, 1820; joined the Church in Birmingham, and came to Utah over fifty years ago.—In Salt Lake City, the same day, William B. Woods, one of the oldest residents, and a veteran of the Nauvoo Legion, a native of England, 73 years of age.—Monday, 24th, in Salt Lake City, Elizabeth Brazier, a pioneer, born in England 71 years ago, and came to Utah in 1856, in Captain Hodgett's company.—The same day, in Lake View, Mads Jorgensen, an old resident of Utah. He was born March 7, 1827, and came to Utah in 1859. Elder Jorgensen filled missions to Denmark and the Northern

States, and for twenty-five years was a counselor in the bishopric of the Lake View ward.—In Los Angeles, Monday, 24th, Ira Nebeker, Bishop of Laketown, Bear Lake stake, and a pioneer of 1847.—In Ephraim, Wednesday, 26th, Mrs. Joseph Y. Jenson, wife of the first counselor in the South Sanpete stake presidency, born April 15, 1875.—Friday, 28th, in Taylorsville, Margaret McLachlan, wife of President William McLachlan, of Pioneer stake, born in Falkirk, Scotland, December 25, 1849, and came to Utah in 1873.—The funeral of Ann C. Miller, mother of Bishop Orrin P. Miller, was held in Mill Creek, on the 28th. Sister Miller was born July 15, 1838, in Birmingham, England, and came to Utah in the 50's.

May, 1905.

BATHSHEBA W. SMITH HONORED.—The eighty-third birthday anniversary of Sister Bathsheba W. Smith, president of the Relief Society, was celebrated in Provo, May 1st. A large party from Salt Lake City were present. The exercises were held in the B. Y. University, in the morning, and in the Tabernacle, in the afternoon. Sister Smith is now the only surviving charter member of the Relief Society, which was organized in Nauvoo by the Prophet Joseph Smith, March 17, 1842.

"THE SALT LAKE ROUTE."—The first regular passenger trains over the San Pedro Los Angeles & Salt Lake railroad, left Salt Lake City and Los Angeles Tuesday evening, 2nd, at the same hour. This road was first contemplated in the spring of 1900, the last construction began in 1901, and the last spike was driven at 3: 15 p. m. Monday, January 30, 1905, at a point twenty miles north of the California state line, in Nevada. Among the chief promoters of this new road are Senator William A. Clark, J. Ross Clark, and T. E. Gibbon.

A road from Utah to southern California had been contemplated, and many unsuccessful attempts to build one made, years before the completion of the "Salt Lake Route," but because of peculiar circumstances, at the time, and pressure that was brought to bear, these early attempts failed. Among Utah residents who advocated such a road, and who in earlier days attempted to carry the scheme into effect were the late President George Q. Cannon, John Sharp, Theodore Bruback, Abraham H. Cannon, Charles W. Nibley and David Eccles. The Union Pacific commenced such a road in 1889, and later the Oregon Short Line. The latter abandoned the plan at the time of the sale of all O. S. L. property south of Salt Lake City, to the San Pedro Los Angeles and Salt Lake road, some three years ago.—On Saturday evening, 6th, on the generous invitation of Senator Wm. A. Clark, president of the road, a party of Salt Lake business men left on a special train for Los Angeles,

where they remained for several days as the honored guests of the city. A return visit to this city of the business men of Los Angeles will be made about the 12th of June.

NEW BISHOP CHOSEN.—Sunday, 5th, Elder Frank Stanley was chosen and sustained bishop of the Twenty-sixth ward, Pioneer stake, in place of Bishop Lewis Hoagland who had been called to preside over the New Zealand mission. Elder Stanley was ordained by Elder George A. Smith. His counselors are Don C. Rushton and George D. Bennett.

DEATHS.—Monday, 1st, in Smithfield, Thomas Smith, one of the earliest settlers of Smithfield, aged 78 years.—The same day, in McCammon, Idaho, Ann Grittins, a pioneer of southern Idaho, and a Latter-day Saint, aged 79 years.—In Panguitch, the same day, Anna Parker, one of the oldest residents of southern Utah.—Tuesday, 2nd, in Milford, Caroline Stoddard, wife of Arvin M. Stoddard, and a pioneer of 1847, aged 70 years.—Sunday, 7th, in Salt Lake City, Elizabeth A. W. Paton, daughter of Horace K. Whitney, aged 47 years.—In Provo, the same day, John Gillies, born in Perthshire, Scotland, and joined the Church in 1856.—In Salt Lake City, the same day, Arnold R. Schulthess, father of Arnold H. Schulthess of the presidency of the Liberty stake. He came from Zurich, Switzerland, to Utah, in 1879.

Domestic, April, 1905.

MISCELLANEOUS EVENTS.—On the 10th, the United States Supreme Court decided that the right of trial by jury exists in Alaska.—On the same day, John D. Rockefeller gave to the American Baptist Missionary Union \$200,000.—On the 17th, the United States Supreme Court, by a vote of 5 to 4, declared that the New York law limiting a day's work in bakeries to ten hours was unconstitutional.—On the 18th, the Newfoundland legislature passed a bill excluding American fishermen from the Newfoundland fisheries.

DESERTIONS FROM THE NAVY.—Sunday, 9th, six hundred sailors belonging to the North Atlantic squadron, commanded by Admiral Evans deserted at Pensacola. A statement issued by the Bureau of Navigation shows that during the year 1904, there were 3,210 desertions from the navy, or 10.7 per cent of the enlisted force.

SALE OF A LINCOLN AUTOGRAPH LETTER.—In New York, Thursday, 13th, an autograph letter written by Abraham Lincoln was sold for \$110. The letter was written during the war and was dedicated to a soldier who had deserted the colors and begged for reinstatement.

DEATHS OF NOTABLE PERSONS.—On Friday, 21st, Senator Orville H.

Platt, of Connecticut, died in Washington. He was born in Washington, Conn., July 19, 1827, and had been in public life for many years. He served as Secretary of State of Connecticut, in 1857, and was in the state legislature for several terms. In 1879, he entered the United States Senate and served continuously until his death being considered one of the strongest members of that body.—Joseph Jefferson the veteran actor, who has a world-wide fame, died at his home in Palm Beach, Sunday, 23rd. He was born in Philadelphia, Feb. 20, 1829.—On Friday, 28th, Brigadier General Fitzhugh Lee, U. S. A., (retired) died in Washington, D. C., from an attack of apoplexy. He was born at Clermont, Va. Nov. 19, 1835, and was a nephew of General Robert E. Lee the famous Confederate General. He graduated from West Point in 1856, and during the Civil war was an officer in the Confederate army. In the war with Spain, he also took an active part, commanding the Seventh army corps; and after the war, became Military Governor of Havana, and, later, the commander of the department of Missouri, U. S. A., being appointed to the regular army with the rank of brigadier-general in February, 1901.

CARNEGIE'S GREAT GIFT.—On the 27th, the announcement was made that Andrew Carnegie had transferred, to a board of trustees consisting in the main of presidents of the most important colleges in the United States and Canada, \$10,000,000 in bonds as a fund to provide annuities for college professors in the United States, Canada and Newfoundland, who from old age or other physical disability, are no longer in a position to render the most efficient service. The pension fund from these bonds will amount to an annual income of \$500,000. The amount has been transferred in five per cent steel corporation bonds to a board of trustees—twenty-five in number, twenty-one of whom are presidents of universities. Ninety-three institutions under the rules will be benefitted from the Foundation. All state and sectarian institutions are excluded from the benefit.

May, 1905.

NO POLYGAMY IN HAWAII.—On the 8th, the federal grand jury in the Hawaiian Islands, reported that polygamy was not practiced in the "Mormon" colony. The investigation was the result of anti-"Mormon" falsehoods circulated for political effect.

TORNADO IN KANSAS.—The most disastrous tornado in the history of central Kansas swept over the town of Marquette at midnight, 8th, wrecking the town, killing twenty-four of the inhabitants, and wound-

ing many others. The tornado formed three miles south of Marquette, and within five minutes had wrought the destruction.

Foreign.—April, 1905.

EARTHQUAKE IN INDIA.—Reports from India regarding the earthquake, on the 4th, show that about 13,000 lives were lost in that terrible catastrophe.

THE REMAINS OF JOHN PAUL JONES.—On Friday, 14th, the body of Admiral John Paul Jones, the founder of the American navy, and the hero of several daring and successful naval battles during the Revolutionary war, was unearthed in Paris, France, through the untiring efforts of General Horace Porter, American Ambassador to France. General Porter has carried on the search for five or six years, and has himself stood the expense of the undertaking, which has resulted so successfully. The St. Louis cemetery, in Paris, where the Admiral was buried, was covered with houses, and the search was carried on by tunneling. The body was in a leaden casket, and the identification is considered beyond question. He died in Paris, July 18, 1792. The remains will be brought to America, and a suitable monument erected to his memory.

FAMINE IN SPAIN.—On account of the long continued drought, a famine prevails in Andalusia, Spain. Mobs have destroyed the government military granaries at Lebrija, in the attempt to capture them, and bakers' stores have been plundered. Wagons distributing bread in the streets were attacked by the people, and in the excitement much food was wasted. The government has reduced the duties on corn and flour. The Bishop of Madrid denounced the rich, and declared his willingness to sell the episcopal jewelry to buy food. The government has provided municipal bakeries but is unable to meet all demands.

May, 1905.

RUSSIA'S INTERNAL TROUBLES.—The internal troubles in the Russian Empire continue. In Warsaw, on the 1st, troops fired on the striking workmen in the streets, killing over thirty and wounding many more. Riots also occurred at Lodz, Kalisz and other parts of Poland. The same day it was announced that the Czar had conferred religious freedom on his subjects as an Easter gift. On the 8th, the report was circulated that there had been a massacre of Jews at Zhitomir government of Valhynia, southwestern Russia, in a riot which began on the 7th and continued for forty-eight hours. Orthodox Christians fell upon the Jews in the streets. The Jews armed themselves and fought their assailants. Many were killed on both sides.

FREE OFFER

For 30 days

Will place a Piano or Organ in your home, free of charge, for 30 days trial on your asking.

Remember we sell a good Piano for \$250.00, \$10.00 cash down, balance \$8.00 per month.

Write us for full information.

Everything Known in Music.

**Carstensen &
Anson Co., Inc.**

TEMPLE OF MUSIC.

74 Main Street, - Salt Lake City.

"THAT GOOD COAL."

A Comfort Insurance
Policy.

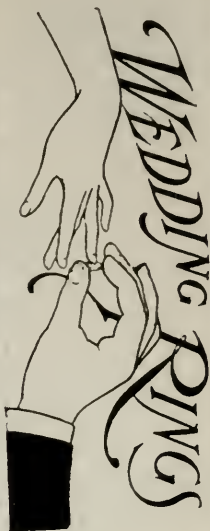
**BAMBERGER,
161 Meighn St.**

Successor to
PLEASANT VALLEY
COAL CO.

Also choice
line of . . .

WATCHES, DIAMONDS, AND JEWELRY,
Fine Watch Repairing a Specialty.

REISER'S JEWELRY STORE.
No. 12 East First South St., Salt Lake City.



DR. J. THOMAS,
DENTIST.

26 S. Main St.,

Salt Lake City.



THE RIO GRANDE WESTERN

... AND ...

THE DENVER AND RIO GRANDE

Best Local Train Service in Utah.

From ten to forty minutes the fastest line between Ogden, Salt Lake City, Lehi, American Fork, Provo, Mammoth, Eureka and all points in Sanpete, Sevier and south.

3. FAST TRAINS DAILY

to all Eastern points, with through sleeping and dining cars to Denver, Omaha, Kansas City, St. Louis and Chicago.

MAGNIFICENT SCENERY EN ROUTE. ۞ ۞ ۞

For Rates, etc., enquire of Local Agent or write _____

I. A. BENTON,

General Agent, Salt Lake City.



Oregon Short Line Railroad

Operating 1262 Miles of Railroad through the thriving States of.....

UTAH, IDAHO, WYOMING, OREGON and MONTANA.

THE ONLY ROAD

To BUTTE, HELENA, PORTLAND, and the NORTH PACIFIC COAST.

FIVE DAILY TRAINS BETWEEN SALT LAKE CITY AND OGDEN

The Fastest Service to all Points East.

BUY YOUR TICKETS VIA THE "SHORT LINE," UTAH'S FAVORITE RAILROAD.

City Ticket Office, No. 201 Main Street, Salt Lake City.

T. M. SCHUMACHER, Traffic Mgr.

D. E. BURLEY, Gen. P. & T. A.

W. H. BANCROFT, Vice-Prest. and Gen. Mgr.

(When writing to Advertisers, please mention the Era.)



LATTER-DAY SAINTS' UNIVERSITY

SALT LAKE CITY. - UTAH

Write for Circulars.

BUILDINGS new, equipments modern, methods progressive, teachers carefully selected. Scientific, Normal, Classical, Kindergarten, Domestic Science, Mechanical Arts and Commercial courses. Actual practice under experienced specialists

in Music, Art, Law, Hygiene, Wood-work, Dressmaking, Cooking, etc. First-class laboratories in Physics Chemistry, Biology, etc. High School courses not excelled anywhere. Business Colleges with no peer in the West. **Catalogs free.**

COMBINED BUSINESS COLLEGES.

L. D. S.....and.....SALT LAKE *You can Enter Now.*

A

DEPARTMENT of L. D. S. University. Bookkeeping the most thorough, Short-hand the most rapid, Typewriting the most perfect, Telegraphy the most accurate, Penmanship the most simple. Each course

a profession quickly acquired. Positions secured for graduates. Business men look to us for their employees in office work. SUMMER TERM JUNE TO SEPT. \$10.00. Come and see or write for catalog.



The Biggest And Quickest

Growing department in the West is the Z.C.M.I. Clothing Department. Its success has been enormous—success won by the most liberal methods—success deserved, because it brought to the men and young men of the West absolutely the best ready-to-wear clothing made at positively the lowest prices to be had anywhere. The stock is so large and varied that it includes every possible style—any taste or fancy may be gratified—any income suited. We have emphatically demonstrated that one can keep well dressed for a small outlay.

Z. C. M. I.

JOS. F. SMITH, Pres. THOS. G. WEBBER, Supt.

R. K. THOMAS DRY GOODS CO.

Do you like to buy where you can feel at home, where the light is the best, where the store is warm in winter and cool in summer, where the salespeople are ready, attentive and anxious to wait on you, where the management uses its long experience in placing before you desirable merchandise at the lowest prices? Where, if you have twenty-five cents to spend you can save your car fare, and if you have a dollar to spend you can save a quarter. We offer all this to you. Our regular customers know this; you try us too, and make your purchasing a pleasure. When you leave your dollars at our store, you'll be as pleased with our goods as we are in having your patronage. Where else can you find such mutual satisfaction?

R. K. THOMAS DRY GOODS CO.

67-69-71 Main St.

(When writing to Advertisers, please mention the Era.)